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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., April 12, 1923

NEW SERIES  
VOLUME XXV, No. 15

## NINETEEN MORE DAYS

What will the answer be when the roll is called at midnight  
on April 30th? Will this one hundred churches register  
ONE HUNDRED PER CENT?

Pastors, Deacons, Treasurers, Leaders, we leave it with you

We give on this page the one hundred churches in Mississippi that subscribed ten thousand dollars and over to the Campaign. They are behind \$644,918.45. Twenty-five and one half per cent of this amount, or \$164,454.20, is our part of the million dollars debt on the Foreign Mission Board. Brethren, in the name of Christ, let us remove this reproach.

| CHURCH                   | 5 Yr. Pledge | Payable to<br>May 1st | Paid to<br>April 7th | Bal. Due<br>May 1st | CHURCH                   | 5 Yr. Pledge   | Payable to<br>May 1st | Paid to<br>April 7th | Bal. Due<br>May 1st |
|--------------------------|--------------|-----------------------|----------------------|---------------------|--------------------------|----------------|-----------------------|----------------------|---------------------|
| Corinth, 1st.....        | \$ 70,119.00 | \$ 46,746.00          | \$ 30,097.16         | \$ 16,648.84        | Columbus, 1st.....       | 37,925.00      | 25,283.34             | 19,410.68            | 5,872.66            |
| Galilee (Gloster).....   | 24,502.00    | 16,334.66             | 10,718.83            | 5,615.83            | Canton.....              | 12,482.50      | 8,321.67              | 10,647.34            | Overpaid            |
| Liberty, Amite Co. ....  | 21,922.50    | 14,615.00             | 8,377.20             | 6,237.80            | Flora.....               | 15,017.50      | 10,011.66             | 7,847.97             | 2,163.69            |
| Kosciusko, 1st.....      | 23,406.00    | 15,604.00             | 11,621.96            | 3,982.04            | Columbia.....            | 45,605.65      | 30,403.77             | 17,354.45            | 13,049.32           |
| Cleveland.....           | 18,733.80    | 12,489.20             | 6,280.54             | 6,208.66            | Aberdeen.....            | 21,623.00      | 14,415.35             | 11,964.88            | 2,450.47            |
| Duncan.....              | 29,375.00    | 19,583.33             | 9,632.38             | 9,950.95            | Amory.....               | 14,231.50      | 9,487.67              | 5,085.32             | 4,402.35            |
| Merigold.....            | 14,315.00    | 9,543.00              | 3,566.82             | 5,976.18            | Duck Hill.....           | 11,580.00      | 7,720.00              | 6,721.49             | 998.51              |
| Shaw.....                | 26,251.00    | 17,500.67             | 9,232.71             | 8,267.96            | Winona.....              | 25,399.00      | 16,932.67             | 7,954.46             | 8,978.21            |
| Houston.....             | 21,610.00    | 14,406.66             | 6,185.07             | 8,221.59            | Brooksville.....         | 19,559.38      | 13,039.59             | 6,674.81             | 6,364.78            |
| Okolona.....             | 19,900.00    | 13,266.66             | 5,488.52             | 7,778.14            | Macon.....               | 15,010.00      | 10,006.67             | 4,487.47             | 5,519.20            |
| Quitman.....             | 16,845.00    | 11,230.00             | 9,957.28             | 1,272.72            | Newton.....              | 28,296.00      | 18,864.00             | 8,733.62             | 10,130.38           |
| Shubuta.....             | 12,524.00    | 8,349.33              | 5,519.31             | 2,830.02            | Union, Newton Co. ....   | 10,462.25      | 6,974.82              | 5,054.47             | 1,920.35            |
| West Point.....          | 36,000.00    | 24,000.00             | 17,968.67            | 6,031.33            | Starkville.....          | 20,185.00      | 13,456.67             | 9,865.29             | 3,591.38            |
| Lyon.....                | 50,000.00    | 33,333.33             | 26,923.28            | 6,410.05            | Batesville.....          | 12,912.00      | 8,608.00              | 7,198.05             | 1,409.95            |
| Oak Ridge, Coahoma.....  | 14,982.00    | 9,988.00              | 1,645.00             | 8,343.00            | Como.....                | 12,100.75      | 8,067.17              | 6,086.71             | 1,980.46            |
| Crystal Springs.....     | 25,231.00    | 16,820.67             | 7,717.82             | 9,102.85            | Sardis.....              | 13,681.50      | 9,121.00              | 9,089.64             | 31.36               |
| Hazlehurst.....          | 40,478.50    | 26,985.67             | 18,057.60            | 8,928.07            | Poplarville.....         | 12,378.00      | 8,252.00              | 5,617.58             | 2,634.42            |
| Collins.....             | 12,633.00    | 8,422.00              | 4,185.91             | 4,236.09            | Richton.....             | 10,080.00      | 6,720.00              | 2,760.81             | 3,959.19            |
| Hernando.....            | 11,960.00    | 7,973.33              | 6,968.75             | 1,004.58            | Magnolia.....            | 15,469.50      | 10,313.00             | 8,161.32             | 2,151.68            |
| Hattiesburg, 1st.....    | 72,663.40    | 48,442.27             | 34,694.26            | 13,748.01           | McComb, East.....        | 10,422.60      | 6,948.40              | 3,880.94             | 3,067.46            |
| Hat'burg, Immanuel.....  | 16,147.50    | 10,765.00             | 8,650.39             | 2,114.61            | McComb, First.....       | 50,335.00      | 33,556.67             | 21,248.67            | 12,308.00           |
| Hat'burg, Main St. ....  | 54,509.10    | 36,839.40             | 23,225.61            | 13,113.79           | McComb, South.....       | 10,385.25      | 6,923.50              | 3,442.88             | 3,480.62            |
| Grenada, 1st.....        | 27,130.44    | 18,086.96             | 11,928.56            | 6,158.40            | Pontotoc.....            | 23,465.40      | 15,643.60             | 10,789.91            | 4,853.69            |
| Biloxi, 1st.....         | 17,707.70    | 11,805.13             | 9,753.97             | 2,051.16            | Booneville.....          | 13,971.00      | 9,314.00              | 4,074.59             | 5,239.41            |
| Gulfport, 1st.....       | 15,574.50    | 10,383.00             | 6,109.42             | 4,273.58            | Marks.....               | 40,889.35      | 27,259.57             | 13,307.64            | 13,951.93           |
| Clinton.....             | 31,642.50    | 21,095.00             | 13,307.66            | 7,787.34            | Forest.....              | 17,112.00      | 11,408.00             | 12,885.01            | Overpaid            |
| Davis Mem., Jackson..... | 12,335.40    | 8,223.52              | 6,101.43             | 2,122.09            | Magee.....               | 15,163.00      | 10,108.67             | 6,130.82             | 3,977.85            |
| Jackson, 1st.....        | 76,072.50    | 50,715.00             | 36,395.15            | 14,319.85           | Picayune.....            | 15,526.00      | 10,350.67             | 5,845.31             | 4,505.36            |
| Jackson, 2nd.....        | 59,875.00    | 39,916.67             | 29,155.51            | 10,761.16           | Mendenhall.....          | 10,720.00      | 7,146.67              | 2,671.59             | 4,475.08            |
| Terry.....               | 10,185.00    | 6,790.00              | 5,718.20             | 1,071.80            | Drew.....                | 21,613.00      | 14,408.67             | 4,839.74             | 9,568.93            |
| Utica.....               | 10,000.00    | 6,666.67              | 4,219.47             | 2,447.20            | Indianola.....           | 55,371.33      | 36,914.22             | 18,767.94            | 18,146.28           |
| Durant.....              | 16,816.95    | 11,211.30             | 7,900.85             | 3,310.45            | Inverness.....           | 20,308.00      | 13,538.67             | 4,915.50             | 8,623.17            |
| Lexington.....           | 15,000.00    | 10,000.00             | 5,004.71             | 4,995.29            | Moorhead.....            | 13,216.00      | 8,810.67              | 2,929.71             | 5,880.96            |
| Belzoni.....             | 24,385.00    | 16,257.00             | 6,042.89             | 10,214.11           | Ruleville.....           | 16,715.00      | 11,143.33             | 6,205.57             | 4,937.76            |
| Moss Point.....          | 19,828.45    | 13,218.98             | 7,752.00             | 5,466.98            | Charleston.....          | 15,000.00      | 9,999.98              | 4,712.91             | 5,287.07            |
| Bay Springs.....         | 11,262.25    | 7,508.17              | 4,222.90             | 3,285.27            | Sumner.....              | 73,020.00      | 48,680.00             | 15,008.31            | 33,671.69           |
| Prentiss.....            | 14,308.00    | 9,538.67              | 7,295.94             | 2,242.73            | Central Coldwater.....   | 20,870.50      | 13,913.66             | 9,236.77             | 4,676.89            |
| Ellisville.....          | 10,759.50    | 7,173.00              | 4,908.64             | 2,264.36            | Senatobia.....           | 20,054.50      | 13,369.66             | 5,293.44             | 8,076.22            |
| Laurel, West End.....    | 26,912.80    | 17,941.87             | 6,239.19             | 11,702.68           | Blue Mountain.....       | 29,818.55      | 19,879.70             | 17,178.23            | 2,701.47            |
| Oxford.....              | 34,264.50    | 22,843.00             | 15,138.19            | 7,704.81            | New Albany.....          | 40,989.00      | 27,326.00             | 14,817.42            | 12,508.58           |
| Lumberton.....           | 10,220.50    | 6,813.67              | 3,204.78             | 3,608.89            | Tylertown.....           | 17,828.25      | 11,886.16             | 11,522.03            | 364.13              |
| Sumrall.....             | 13,637.50    | 9,091.67              | 2,652.61             | 6,439.06            | Vicksburg, 1st.....      | 11,528.80      | 7,685.86              | 6,415.41             | 1,270.45            |
| Meridian, 1st.....       | 79,102.75    | 52,735.17             | 38,800.62            | 13,934.55           | Greenville.....          | 36,739.50      | 24,493.00             | 13,587.17            | 10,905.83           |
| Meridian, 15th Ave. .... | 28,092.25    | 18,728.17             | 8,010.07             | 10,718.10           | Hollandale.....          | 15,656.25      | 10,437.50             | 5,002.68             | 5,434.82            |
| Meridian, 41st Ave. .... | 10,356.00    | 6,904.00              | 3,758.09             | 3,145.91            | Leland.....              | 59,674.14      | 39,782.76             | 23,528.72            | 16,254.04           |
| Meridian, Southside..... | 13,613.50    | 9,075.67              | 4,483.16             | 4,592.51            | Louisville.....          | 22,963.00      | 15,308.66             | 12,491.78            | 2,816.88            |
| Tupelo.....              | 36,400.20    | 24,266.80             | 20,252.31            | 4,014.49            | Mt. Carmel (Nox'er)..... | 11,094.25      | 7,396.16              | 3,135.28             | 4,260.88            |
| Verona.....              | 10,020.70    | 6,680.47              | 2,348.71             | 4,331.76            | Water Valley.....        | 28,996.00      | 19,330.67             | 11,090.77            | 8,239.90            |
| Greenwood.....           | 81,749.30    | 54,499.53             | 39,226.91            | 15,272.62           | Yazoo City.....          | 13,148.50      | 8,765.67              | 5,105.44             | 3,660.23            |
| Itta Bena.....           | 18,006.00    | 12,004.00             | 3,798.70             | 8,205.30            |                          | \$2,521,770.69 | \$1,681,181.74        | \$1,040,065.97       | \$644,918.45        |
| Brookhaven.....          | 45,811.00    | 30,540.67             | 18,841.72            | 11,698.95           |                          |                |                       |                      |                     |

NOTE.—These figures are up to and including Saturday, April 7th. If there are errors please report them and acknowledgment and correction will be made on this front page.—R. B. Gunter, Cor. Sec'y.

## EDITORIAL NOTES

In exchange suggests that some churches have substituted the supper room for the upper room.

The daily vacation Bible school, like a lot of other good things, is said to have originated among Baptists.

West Corinth church building and McIver church in Panola County were badly damaged by the recent storm, being blown off their foundations.

An eccentric preacher being asked how many deacons he had, replied, "A thousand". Seeing the surprise of the questioner, he added, "Yes, a thousand; one and three ciphers".

Evangelist T. O. Reese and Singer Theo. H. Fair are now with Pastor Whitfield, First Church, Gulfport, Miss. Very large crowds were present Sunday. These brethren recently closed a great meeting in Lakeland, Fla., in which 61 were added to the First Church.

Just to show how much more profitable it is to work your head than your hands: watch that woman put fifty cents worth of ribbon on a ten cent frame, mash it out of shape once or twice, pick up a one cent feather and stick it on with a two cent buckle, and then sell it to her sisters for \$7.00.

If that doesn't convince you, watch that prescription clerk put ten cents worth of alcohol, ten cents worth of carbolic acid, five cents worth of glycerine, fill the rest of the bottle with "water sufficient" and sell it to you for a \$1.00 mouth wash. There is nothing like working your mind.

And if you are still not convinced, just watch that sugar manufacturer put a line in the newspapers to the effect that there is going to be a shortage of sugar in the near future because the crop in Bamboozle is not as big as it ought to be, and that the price is liable to go to twenty cents by the time first when housewives begin to put up blackberries. Then he watches the thermometer rise in the sugar market and the barometer show signs of disturbance in the elements. So he hastens to get his money bags and puts it under the mouth of the hopper and in a few days he has bagged several million. It's wonderful, this profession working your mind.

Some pastors would be surprised if they knew the number of complaints that are made by their members that the pastor takes no interest in missions, that is in saving a lost world. There are a few men in the ministry who seem to think a parlorate is a boom-proof dugout into which they may retire and munch their bread in security.

Dr. W. B. Riley of Minneapolis writes that the 1st annual convention of the Baptist Bible Union of America will be held in Kansas City, Mo., May 10-15. This immediately precedes the meeting of the Southern Baptist Convention. Dr. Riley insists that this is not a separatist movement but for fellowship and conference among orthodox men from Canada to Mexico. A confession of faith has been prepared and we presume will be presented for adoption at the meeting.

We have received and read the Confession of Faith prepared for the Baptist Bible Union of America, and find in it a safe, sane, scriptural and fairly complete setting forth of the great truths which constitute the foundation of Baptist faith and practice, and for which they contend. We are not expert in creed making and have not been a special student of confessions of faith, but a first reading of this one does not reveal any departure from the Bible, and is a faithful setting forth of the scripture teaching upon which it touches. It contains a total of 35 pages, most of the space being occupied by scripture quotations. A definite, concrete statement of belief

is a good thing to have and this one impresses us as satisfactory.

There is a Baptist Hospital in Lodz, Poland with eighty beds.

Nearly half of Gen. Feng's army of 30,000 men in China are now Christians, 4,500 having recently been converted.

The DeMolay, an organization for boys sponsored by Masons, starting three years ago is said to have new 150,000 members.

Pastor M. C. Vick welcomed forty into the Clarksdale Church during the meeting in which he was assisted by Dr. H. M. King.

W. W. Grafton, a former Mississippian, now assistant to Pastor J. B. Rowan at Stamford, Texas, writes that they are in a great meeting in their home church, twenty-two making profession of faith on a recent Sunday.

The building of the New Hope Baptist Church in Lafayette county, was burned on a recent Sunday after the congregation had gone home. Plans are already in making for rebuilding. Our churches are in need of fire insurance.

Remember if you get a notice that your subscription is about to expire, it is a delegation from The Baptist Record office making a courteous call, and just picture us with hat in one hand and receipt book in the other making our best bow. Come across.

The W. M. U. of Mississippi will have some good pictures on exhibition at the Baptist World Alliance in Stockholm, including a group of little folks of the First Church of Laurel, a group of young women of the Crystal Springs Church, a group of ladies in Charleston.

Clergy permits will be honored in making the trip to the Convention in Kansas City, and will make the rate a little less than the certificate plan. Reservations are already being made for sleeping car berths. Write to Mr. E. H. Jordan, Traveling Passenger Agent Frisco Railway, Memphis, Tenn.

Pastor McCall has been a year on his field at Lyon, Coahoma, Lula and Jonestown. He is rejoicing and grateful for the growth in many ways, and others rejoice with him.

How is it possible to hope for anything good to come of the theatre when the death of its greatest heroine, who was almost literally worshiped by its patrons, brings out accounts of her life which speak of her as the natural daughter of a French officer and having a natural son. Is our generation much better than the rabble of the French Revolution that exalted a prostitute to the place of worship?

We do not assume to advise our brethren, the secretaries, nor the boards; we do not censure them, and we are not telling them how to do and how not to do it. But when any business enterprise gets badly into debt, it would save time to look closely into matters and see if a mistake has not been made somewhere. By this we do not mean to charge extravagance nor poor business sense. But isn't it a time to inquire if we are doing the work in the Lord's way. This is not a prod from an enemy, it is the solicitude of a friend and share holder in the work. It may be a time to get on our faces before the Lord, to inquire of Him and let Him audit our business. Are we doing the thing He wants done and in the way He wants it done? Is it not a time to pray, Search me O God and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. If a day of fasting and prayer turned the tide of battle in the spring of 1918 on the fields of France, and we believe it did; why may it not bring the victory in our Catch Up Campaign in the Lord's work in 1923.

The Thirty-second Anniversary Convention of the B. Y. P. U. of America will be held in Boston, Mass., July 4-8.

Pastor J. J. Mayfield says things are going well at Gloster. Twelve have been added to the church this year, several of them by baptism.

Forty-eight were added to the Calhoun City church in a recent meeting, in which Pastor J. F. Mitchell was assisted by Dr. H. L. Martin, who was also with them in a great meeting last year.

Dr. J. W. Storer is preaching at First Church, Memphis, and Dr. W. H. Morgan at Speedway Terrace Church, and E. S. P'Pool in Union Avenue Church, a simultaneous evangelistic campaign being in progress in the city.

Pastor T. L. Holcomb has just closed a great meeting in his church at Sherman, Texas. Dr. Bassett of Cliff Temple, Dallas, was with him for nine days. Mr. R. L. Cooper led the music. There were 83 additions, making 169 since January 1.

The Moody Bible Monthly calls attention to a paid advertisement in a daily paper of Muskogee, Oklahoma, exposing the fallacies of Christian Science and commends this method of propagating Christian truth. The advertising was paid for by a layman.

The church at Picayune celebrated with a week's program the opening of their new church, five services being held on Sunday and through Friday night, with sermons by Pastor O. P. Estes and by Drs. Zarilli, Jordan, Webb, Crutcher, Quin, Yarborough and Moore. All their friends rejoice with them in the attainment of this splendid goal.

The Department of Missions and Education of the Second Baptist Church in Jackson has published a "Catechism on Baptist Doctrines", written by Mrs. Eula Noble Cole, which is a very valuable aid in training young people in matters greatly needed to be understood. It would be well if other churches could get copies of this tract and have it taught in their classes. It contains about a dozen small pages and we understand sells for ten cents.

Brother O. H. Richardson, a Mississippian who has been attending Hall-Moody School at Martin, Tenn., becomes pastor at Rienzi, and has been cordially received by Baptists and others. It is a half time church. They propose to build a new home for the pastor. The congregations are growing. An all day meeting in the interest of the Campaign will be held on the fourth Sunday with J. L. Covington and E. S. Candler, Jr., as speakers. The revival meeting will be held in June, Pastor W. R. Farrow of Amory assisting.

The Religious Herald of March 29th has an editorial expressing surprise and uneasiness over the confession of faith issued by the American Baptist Bible Union, and protests against what is regarded as an exaggerated statement in the foreword which declares that there is division and strife among Baptists everywhere. To our mind the protest is timely and just. We do not see any strife in our part of the world. The only excitement we know of is among brethren at either extreme of the millennial question. There are some who are jumping up and down hollering about the millennium and others are shouting at the other end of the line in protest. The great body of Baptists are not paying much attention to either one of them, but going on trying to bring in the kingdom. The statement of faith proposed by the Bible Union certainly is premillennial, though the brethren seem to claim that it is not. Personally we have no objection to the premillennial view, though we think many brethren profess to know too much about it. There are other matters of far more vital concern that lie at the heart of the gospel message; such as the deity of Christ, the vicarious atonement, the inspiration of the Scriptures, the necessity of the new birth. We need to contend earnestly for these truths and let the millennium alone a while.

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Pastor C. C. Kiser, formerly at Lexington and Aberdeen in Mississippi, has recently resigned at Ft. Payne, Ala.

The Watchman Examiner presents the handsome face of Dr. J. B. Leavell of Houston, Texas, on its front cover page of March 29.

Pastor J. H. Coin, one time of Greenville, Miss., now of Cuthbert, Ga., has lost his hearing, but his church refused to let him resign.

The Egyptian King Tut-Ankh-Amen, whose tomb was recently opened, is said to have been contemporary with Joseph and the seven years famine, antedating Moses by about 400 years.

A bronze tablet, 50 by 40 inches, containing the ten commandments, has been attached to the Allegheny county court house in Pittsburgh, Penn., given by local members of the International Reform Bureau.

Pastor D. W. McLeod is already on his new field at Schlater, to which he gives two Sundays, preaching also at Money, Sunny Side and Philip, near by. We are glad to have him back in Mississippi after a sojourn of several years in Louisiana.

The Baptist and Reflector gives the names of four churches in Tennessee which promised over \$10,000 to the Campaign and have paid up to date. They are French Broad, Newport, Jefferson City and Paris. Can't we beat that in Mississippi?

Like a voice out of the past comes the announcement of the death of Mrs. William Carey Crane in Texas. Her husband was at one time President of Baylor University. But previous to this he sojourned in Mississippi, where he baptized some of our fathers and grandfathers.

Brother W. I. Allen of Columbus is in deep sorrow over the death of his wife, who passed away on March 20. He is left with three little boys and a baby girl. His friends will pray the Father to be very near to him in this time of deep distress and guide him in the way of peace through faith in the Lord Jesus.

Rev. A. L. Ingram, a Mississippian in Texas, is teaching the Bible in San Marcos Academy, where there are 350 students, twenty-five of them preachers and twenty in the volunteer band expecting to be missionaries. He is also pastor of two half time churches near by. He would be glad to spend a part of the summer in meetings.

### CHRISTIANITY OR PAGANISM

Sermon Preached at Tupelo by Pastor A. J. Dickinson March 4, 1923

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess." Matthew 23:25.

The Pharisee lacked genuineness. Jesus came to present the greatest reality in life—that of God's love in the gift of His Son and of salvation to everyone who believes. Therefore He was incensed against these religionists, who were so signally wanting in truth. Never has there been such a tremendous philippic, in such terrific words, as these sayings of Christ given in the twenty-third chapter of Matthew.

True righteousness is not a matter of ecclesiasticism. Yet the Pharisee was so occupied with the matter of ceremony that he forgot the obligation to high living in practical every day life. Jesus protested against this purely ecclesiastical piety. True righteousness cannot be circumscribed by a temple; it must radiate through home and social life, the street and the place of business; *veils and robes* are not its native attire, but garments unspotted from the world; every day is sacred, and every Christian duty a sacrament. Christ presented the regeneration and new birth in the heart that would purify and beautify all life, as against a formal and unfruitful churchism.

So true righteousness is not external and mechanical; it is within and spiritual. Hence the graphic picture, cleansing the outside of the vessel, polishing it that it may shine with brilliance, but leaving the inside filthy. Could any figure more vividly suggest the picture of Christian ecclesiasticism in the tragic trail of misery that has followed its history through the centuries? Think of its costly cathedrals, its works of art, its riches amid the direst poverty; its prelate strutting as worldly lords amid serfdom and oppression; its hypocritical attitudinizing while instigating wars, persecutions, and inquisitions. Like wax figures it hangs the beautiful clothes of rituals, symbols, art, and architecture upon a body that within is cold and hard as stone.

### The Paganizing of Christianity

When Christianity spread through the pagan world, it absorbed much heathenism, which gradually worked its way into its life. Baptism came to be associated with the mystery rites in pagan temples, and so came to be accepted as a mystery giving remission of sins. In the sacrament of the eucharist the actual body and blood of the Lord were believed to be present. Worship became a process of initiation into divine mysteries. All the old essentials of pagan religions were being reproduced in a Christian form. There was the effort to placate God by periodical sacrifices, as though the blood of Christ was not in itself a sufficient atonement. The amulet goes back to the most primitive heathenism. It is the wearing of a charm, usually suspended around the neck, to protect the wearer against sickness, witchcraft, or accidents. The rabbit's foot is a survival. The cross worn around the neck as a charm is a Christian adaptation of a very old form of heathenism. The psychology of idolatry is based on the fetish, which is the belief that spirits are attached to, or convey some influence through, certain material objects. The veneration of statues in churches was abhorrent to the Jew as well as the early Christian, so this custom relates itself directly to the pagan temple of idolatry. Another form of the fetish is the use of charms such as the relics of saints, rosaries, and images, which are not worshipped, but derive a kind of magical power from a god or spirit. Use of a charm is sometimes regarded as magically potent in itself. Holy water is an instance of this. There is no record in the scripture of a distinctive Christian festival, but festivals played a part in the Roman social life, so Roman Christianity has a number of festival days in its calendar. Primitive paganism made wide use of the taboo, or certain formal prohibitions. The question of eating meat on Friday is not mentioned in scripture, but Roman Christianity with its wide adaptation of paganism has made all meat other than fish taboo on Friday. The burning of incense, the use of lights, the pictures and statues, the elaborate rituals and processions—all these show the influence of the Roman pagan temple informal worship.

### The Conquest of Christianity by the Roman Empire

The greatest change in the history of Christianity was the transformation of the simple groups of believers in Apostolic time to a firmly organized, authoritative, international, ecclesiastical organization. The church alone could teach doctrine. The sacraments alone mediate salvation, and her priests alone could administer the sacraments. Thus not Christ, but the church was the sole means of salvation. Christian ethics became church ethics. The medieval priests were notoriously immoral, but the people were in awe of them because they had the ordination of the church, though they did not have the spirit of Christ. The church began to advance through persecution, forgery, and trickery, and by the most powerful political combination the world has yet seen—its union with the state.

### How the State and the Church Combined

The greatest single blow at New Testament Christianity was struck by Constantine, when he united the church with the civil government. The old Roman polytheism had fallen to pieces before

the scepticism of the philosophies, and the hordes of barbarians who had become assimilated into the empire instead of becoming emperor worshippers were fast falling under the influence of Christian missions. Now every form of absolutism in government is linked up with a religious sanction, from the chief of the tribe and his medicine man, who gives a supernatural ratification of the reigning authority, to the bishop in his robes upholding the king by his confirmation of the "divine right" of kings. With the disintegration of Roman paganism Constantine saw the opportunity of contesting for the throne and making himself secure by establishing a new official religion. He chose Christianity. He took the Roman title of *pontifex maximus*, later to be assumed by the pope, and regarded himself as the supreme head of religious matters in the empire. Thus Christianity was Romanized, and the flood gates opened for the inflow of the paganism previously mentioned. Then came colossal assumptions of authority by the church, now organized and protected by the Roman army. For centuries Europe was held in bondage by these two tyrannies, the church and the rulers. Yet even they went at each other's throats in the contention about which of the two was first; but would both present a solid front against efforts at political and religious liberty. Churchmen made most extravagant claims. Wrote Calonna: "No institution is apart from the authority of the church. No one can possess field or vine except under its authority or by it. Heretics are not owners, but unjustly occupy." Says the famous Bull of Boniface VIII: "We declare that every human creature is subject to the Roman pontiff." That is a hard pill for a hundred per cent American to swallow. What a contrast from apostolic times; from individual poverty to the great wealth of the church; from meekness and submission to the unlimited power and authority of the church! We Baptists have been in the advance in the great fight for religious liberty and for the disunion of church and state; the prize has been won with blood and untold suffering; let us cherish dearly that which was purchased at so great a price.

### Rise of Christian Priestcraft

The New Testament tells us that Jesus was the perfect high priest and the perfect sacrifice. His work forever abolished the need of priest and sacrifice in man's approach to God. The Epistle to the Hebrews develops this thought in a very impressive way.

No perversion of New Testament Christianity is such a complete distortion as those priestly assumptions made in the paganized Roman Christianity. To a people trained for generations in the emperor worship and deification of the state, it was easy for a caste representing a state controlled religion to assume functions given in the scripture only to God and Christ. In the sacrament of confirmation the Holy Ghost is received through the bishop's hands, so that the impartation of grace is made dependent on the priestly act. The priests alone have the authority to forgive sins. The power of the priest is asserted over souls in the next world. Purgatory, as if in mockery of the grace conferred in this life, adds new power to the priest. Masses are said and abundant prayers offered to prepare the departed soul to escape the punitive fires. Is it any wonder that the hard earnings of the poor, as well as the wealth of the rich, are poured into the Roman treasury to secure such aid? The soul has at last reached heaven, but the priests have carried their ungodly assumptions into the very presence of God. The priests by an act at Rome claim to elevate, even in heaven, those whom they judge worthy of superior places, and so they are canonized or declared to be saints. To guard such tremendous assumptions the Roman church withholds the right to read and interpret the Word of God, except as the priests are its authorized expositors. This is to seal the Word of God. The restriction closes the examination to the claims of

(Continued on page 6)

## The Baptist Record

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**Obituary notices, whether direct or in the form of resolutions of 16 words, and marriage notices of 25 words, inserted free. All other these amounts will cost one cent a word, which must accompany the notice.**

### A GOSPEL STEWARD

Paul's first letter to the Corinthians he is meeting some intensely practical situations and questions that have arisen. He takes them up one after another till he comes to the one of eating or refusing meat that had been offered in idol sacrifice. Some were asserting their independence and strength and right to eat the meat without injury to themselves. Others were scrupulous and refrained from it. They were also passed by seeing their brethren eat it. Some even mistook the liberty of those who ate such meat to be an approval of and participation in heathen worship, and were themselves in danger of lapsing into semi-heathenism.

In the ninth chapter Paul asserts his apostleship and vindicates his individual liberty. He has all the rights and liberties of a Christian and the prerogatives of an apostle. But he reminds them that he had not used all these rights of his, but had denied himself and refrained from exercising his prerogative, "That we may cause no hindrance to the gospel of Christ." He had received no compensation for his services, though he was entitled to it by the law of God and by every sense of justice. And he is not asking for any pay now. He is determined that no man shall be able to say he is preaching for the money. He says he did not go into this wory of his own will and accord. If he had, he could claim pay. He did not do it because he chose it, but because God chose him.

This is why he calls the gospel a stewardship (the old version says dispensation); and he is a gospel steward, a steward of the gospel. It is a sacred trust from God. He is not simply under a sacred obligation to preserve it in purity. More than this, he is under every holy obligation and urge to deliver it to others for whom God intended it. It is his, not to keep but to pass on to others. It burns in his heart and burns his hands till it is delivered. He dare not let anything thwart his purpose or hinder him in delivering it. "Necessity is laid upon me; for woe is unto me if I preach not the gospel." He had in his possession that which belonged to the world, and God had commissioned him to deliver it. He said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and the foolish." The whole world is lost, Christ died to save it. The knowledge of this was in his hands. The urge of Christ's compassion was upon him and within him. He is untrue to God and himself if he does not deliver the message.

Thus we speak of Paul and thus he thought of himself. But Paul was not under one whit more obligation to give this message to his generation and his acquaintances than we are to give it to our generation. We have the same Savior and the same gospel for a lost world. It is as effective today as it was in his day. It is the power of God unto salvation to every one that believeth. God so loved the world that he gave His Son to save it. We wear the honorable and distinguishing name of Missionary Baptists. God has intrusted to us the stewardship of the grace of God. It is ours today to say whether the world shall have the knowledge of his salvation. Will

he have to take away the vineyard and give it to others who will bring Him the fruits in their season.

### A GOSPEL SLAVE

After Paul had spoken in the ninth chapter of First Corinthians about the stewardship of the gospel, he goes further and speaks of himself not simply as a steward but as a slave of the gospel. A stewardship may be a temporary arrangement, but a slave is bound for life. A stewardship may be possible for a man who has other interests, but a slave has every relationship and interest determined and controlled by the one condition of his bondage to one person or one purpose. All other relationships and interests are subsidiary to this and controlled by it.

Paul in many of his epistles speaks of himself as the slave of Jesus Christ. Here he speaks of himself as "servant unto all." That is he has no other purpose or aim but to render to all men this specific service, giving them the gospel of Jesus Christ. He has no other will or work or life, but to save men by the preaching of Christ. He has sold himself voluntarily into this slavery. He is not only debtor to Greek and Barbarian; he has become their willing slave. He has no independent life, no outside purpose, no personal interest to seek or serve. Henceforth he can have none. He has become the servant of all. He has done literally what Jesus admonished: "Whosoever would become great among you shall be your servant, and whosoever would be first among you shall be servant of all."

We are Christians just in proportion as we are possessed and dominated by this spirit. Jesus was instructing others when he said, "The Son of Man came not to be ministered unto but to minister." We who were sold under sin have been redeemed unto God. His only purpose for us now in the world is that we may save the people of our generation. His work becomes our work; his purpose our purpose; his mission our mission. We must work the works of him that sent us. As the Father hath sent me, even so send I you. He and the Father are one in purpose and his prayer is that we may be one with him in that purpose. The Son of Man came to seek and to save that which was lost. The saving of a lost world is our task. We are its slaves till the work is done.

### A GOSPEL DEVOTEE

A little further down in the ninth chapter of Corinthians, Paul says, "I do all things for the gospel's sake, that I may be joint partaker thereof." Here is a man not only whose chief business, but whose only business is "for the gospel's sake". In speaking of himself in the previous verses he was first a steward, then a slave and last a devotee. The translators of the New Testament seemed to shy at the word slave. They nearly always translated it servant, that is they mistranslated it. A servant in today's speech is one who is hired and paid for work. A slave is the property of another. The word servant in the New Testament ought in most instances to be translated slave. We have gotten our ideas of slavery from such books as Uncle Tom's Cabin. But there are many instances of beautiful devotion and personal attachment between master and slave, cases where either would have given his life for the other. Such is the conception of the slave of Jesus Christ. In this case the slave becomes a devotee, gladly giving his service in love to the cause of the one to whom he belongs. Such a slave of Jesus Christ was Paul the Apostle.

And so he says with joyous enthusiasm, "I do all things for the gospel's sake." To be able to say this is to bring one's life into absolute harmony and unison with the purpose of God in Christ. Jesus had said, "All authority hath been given to me in heaven and earth, go ye therefore." Heaven and earth with all their powers

are requisitioned to put the gospel program through. Almighty God withholds nothing but puts all the forces of the universe, material and spiritual at the command and service of the Son to fulfill the purpose of his mission to the world, that his work and sacrifice may not be in vain.

If God does this why should any man withhold that which is in his possession or under his control, or anything that is in his power to do, to make effective this holy purpose of God in Christ? Any man who fails to put all the energies of his soul and mind and body into the gospel program is out of harmony with the purpose of God and the forces of the created universe. Any man who can say, "I do all things", every act of my life, every plan of my business, every potentiality under my control, at the service of God for the furtherance of the gospel, is working hand in hand with God. What a glorious life it is; what a privilege is ours. We may not merely be called the sons of God, but be the sons of God.

Is this not what Paul means when he says, "I do all things for the gospel's sake, that I may be a joint partaker thereof." The old version says, "With you", but there is no "You" there. Some word of course must be supplied or understood. But why limit it to "You", that is to men. Paul means not merely to have fellowship with men; that seems not to be specially in his mind. He means to include himself and every like minded devotee of the gospel in the fellowship with the high purpose and work of God himself. The whole program of God, the whole machinery of the universe, the wheels of time and energies of nature and grace are working together for the fulfillment of the high purpose of God in the gospel of his Son. Will you join in the fellowship of furthering his work, in giving the gospel to a lost world and bringing its blessing to a needy race? The call is upon us now. The first of May will know our answer, and another chapter will be finished.

### SOMEBODY'S BALLED UP

Our readers will recall that last year the question of taxing the Baptist Building in Jackson was carried through the courts, and the Supreme Court of Mississippi decided that the entire property was taxable, and the tax has been paid. We abide by the courts and seek to uphold them in honor and authority.

But the minds of the people are not yet clear, and confusion is still somewhere in evidence, as is shown by the opinion of the attorney general in a case recently brought to his attention. Now we are not saying where the trouble is, whether with the lawyers or the law, or the judges or the churches, but some things need to be straightened out. For example, the attorney general gives it as his opinion that a building in Sumrall, for which a man was to pay to a Methodist Board so much a year for a term of years, at the end of which the title of the property passed to the individual "renter",—that this property was not taxable because the income went to take care of old preachers. The attorney general says this is not in conflict with the decision of the supreme court that the Baptist Building must pay taxes. The difference he says is in this, that the income from the Methodist Building goes directly to benevolence, while that from the Baptist Building goes ultimately to benevolence. Or as he puts it in other words the net income only from the Baptist Building goes to benevolence. By this we suppose is meant that sufficient of the income from the Baptist building is reserved to keep the building in suitable repair. He does say something about the profits of the business, but everybody knows who knows anything about the Baptist Building that there are no profits to anybody from the building or from any business conducted in it.

He also makes the same distinction between the Baptist Building in Jackson and the Catholic property in Natchez, namely that the net income only from the Baptist Building goes to benevolence.

Thursday, April 12, 1923

## THE BAPTIST RECORD

5

gospel program is nothing but material and service of the Son to the world, it be in vain. Any man withhold under his con power to do, to God in Christ? energies of his gospel program cause of God and Any man who part of my life, potentiality un God for the working hand in life it is; what erey be called God.

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lence while that from the Catholic property goes directly to benevolence. Now we suggest that only an audit of the books can prove this, and some people's books are notoriously hard to get at. No Baptist wants any special privileges, nor any advantage of others. What we do want is that the law shall be plainly written so that there shall be no necessary confusion, and shall be clearly and fairly interpreted and justly applied. As long as Catholics, Masons, Methodists, Knights of Pythias and possibly others rent property and derive an income from it, and yet are not taxed; while Baptists under similar conditions are taxed, the lawyers may have their explanations, but the man in the street, will not understand it.

Lord Carnarvan, who discovered the tomb of Tut-Ankh-Amen, died last week after a prolonged illness caused by the bite of an insect.

A dead whale was found in the gulf waters near Biloxi last week. The appearance of a whale is exceedingly rare in this part of the world.

First Baptist Church, Vicksburg, had a mortgage burning on Sunday morning, having paid off the balance of a debt which has hung on for fifteen years. We heartily congratulate Pastor J. C. Greenoe and his patient, plucky band.

Excavators in the ruins of the ancient city of Carthage in Northern Africa have found cosmetics and toilet articles for women which would make a good commentary on the third chapter of Isaiah. The ruins are said to be of the period 700 B. C., in which Isaiah lived.

The Commercial Appeal in a good editorial discussion of the sex question condemns the prudential investigator and says:

"What this country needs in all matters of this sort is just plain home teaching and medical warning to the more mature. Young boys and young girls should be taught that if they give way to rising passions they commit sin.

They should be taught that the punishment of sin is hell fire.

They should be taught that there is a hell and that the fires of hell are unquenchable.

They should also be taught that pure living is pleasing to God. Of course, they should be taught there is a God.

As they become more mature they should be impressed by the laws of self-respect, common decency and they should always be taught vice and unrestrained passions not only break down the body but coarsen the mind."

## A MARTYR WITHOUT THE FAGOTS

The Wall Street Journal has this to say about a recent disturber of the religious peace:

"If Rev. Percy Stickney Grant had not resorted to that last expedient of the economically and intellectually destitute, abuse of the 'interests', he would not have been granted the notoriety his soul loves in the columns of The Wall Street Journal. Comparison with religious reformers of five centuries ago is beside the point because they risked something—their lives. Mr. Grant only risks his salary, and hopes he may save that. If he cannot fulfill the terms of his contract, embodied in his ordination vows, he is free, in a country of free speech, to say what he pleases outside the Episcopal Church. The question is not one for him to consider as a professing Christian, but as a man of ordinary sportsmanship and honor. Mr. Grant will find this better than posing cheaply as a martyr without the fagots.

"If Mr. Grant is to be tried by anybody anywhere, at any time, it should be in the court of Common Sense on a charge of bolshevism and presumptuous ignorance. When his record is examined, it may well be declared that the case is not one for an ecclesiastical court or a common jury, or even for the court of Public Opinion, but for an alienist."

Since the Turks took control of Constantinople, anybody who takes an alcoholic beverage drink gets thirty lashes with a bastinado, and foreigners selling it are fined fifty Turkish pounds. Good for the unspeakable Turk.

It is a hopeful sign that a committee from the U. S. Senate has been visiting the South to study and report on the disappearance of timber, and reforestation. Unless some concerted action is taken we will have a land without forests, as China is today, and subject to alternate droughts and overflows.

The Vicar General of the Roman Catholic Church in Russia was condemned for opposing the Soviet Government and shot on March 31st. The Archbishop's sentence was changed from the death penalty to ten years' imprisonment. Many protests were made from other countries against the execution, but without avail. It is impossible with the little that is known about the whole matter in this country to say who was right.

"Without in any way condoning irregularities we are wondering if Baptists everywhere would not more rapidly heal their differences and advance their cause if they magnify their spiritual unity and minimize their differences."—Alabama Baptist. Why "minimize" their differences? Is that the way to "heal" differences? Is it the right manly and brave thing to do to play like differences are differences concerning inconsequential things when really these differences concern vital and important matters? This suggestion seems to us a pitifully cheap way for Baptists to compose their differences.—Word and Way.

There is much interest in the debts owed to the United States by foreign countries. These debts are as follows: Armenia, \$13,637,174; Austria, \$26,942,394; Belgium, \$437,197,129; Cuba, \$7,740,500 (no interest due); Czechoslovakia, \$106,292,205; Estonia, \$16,088,771; Finland, \$9,294,362; France, \$3,844,132,250; Great Britain, \$4,746,862,560; Greece, \$15,750,000; Hungary, \$1,888,135; Italy, \$1,932,715,485; Latvia, \$5,775,864; Liberia, \$29,518; Lithuania, \$5,728,872; Nicaragua, \$170,585 (interest not due until maturity); Poland, \$153,281,676; Rumania, \$41,992,599; Russia, \$232,313,968; Serbia, \$59,098,683.—Watchman Examiner.

Here is an interesting and encouraging news item from England which speaks for itself:

(By The Associated Press)

LONDON, April 3.—The conference of the independent labor party after an animated discussion today adopted a resolution declaring antagonism to the liquor traffic as "an insidious factor in social degredation," and affirming belief in the public ownership and control of the traffic.

An amendment to the resolution which would have put the party on record as advocating total prohibition was defeated by 163 votes to 152. The Scotch representatives, in moving the amendment, declared that one of the greatest obstacles to mass intelligence was the "insidious poison" sold by the liquor dealers.

There is nearly always delay in printing articles and items sent in for publication in The Baptist Record. Contributors may not understand and may be tempted to get impatient. But we ask the brethren to be considerate. A paper that is published once a week cannot contain items sent in after the time for the paper to go to press. Most of the contents of the paper must be put into type several days beforehand. A great daily paper has several linotype machines, running day and night. Of course we cannot do that. One is all we can afford. No communication stands any chance of insertion which reaches us later than Monday morning and very little then; none at all if it is more than a few lines. Now this explanation ought to last for nearly six months!

## THE GOAL BEFORE AND ISSUES INVOLVED

R. B. Gunter, Secy.

1. The immediate goal before is \$700,000.00 by May 1st. This is counting from May 1st, 1922. Of this amount we have April 7th \$252,000.00. This leaves \$448,000.

2. One of the immediate issues is the future of seven worthy causes. State, Home, and Foreign Mission Boards will be forced to withdraw forces if we do not pay up. Banks will not continue to lend money to Boards which are dependent upon the payment of subscriptions made three and a half years ago.

3. The material prosperity of this year is involved in the payment of these pledges. God is not pleased with complaints and excuses when He has commanded or when he has promised. He objected to Moses crying to Him—"Why criest thou unto me?"—"Speak unto the children of Israel that they go forward". He says when you make a vow, "Defer not to pay—say not to an angel it was an error".

4. The good reputation which Mississippi Baptists have is involved. The eyes of the South are on us. Mississippi is the talk of the leaders in our denominational work. The marvelous way in which Mississippi has carried on and the wonderful achievements of our workers stand out as ideals. Let's keep it up. We can. The Lord has made us able. Now let us retain the favor and the admiration of our brethren of other states and of our Lord as well.

Members of Leland and Tunica churches said the first Sunday in April that they could be depended upon for every cent. J. M. Metts of Flora says Flora church will pay all. Tylertown church says they will pay all. How many more will say: Count on us for every cent?

## A PLEA FOR THE BAPTIST HOSPITAL

Will all those who made pledges at the Convention in Columbus to aid the work on the Nurse's Home at the Baptist Hospital, please send in their contributions to Mrs. J. M. Hartfield, 1604 N. State street, Jackson?

Jackson is giving one thousand (\$1,000) dollars—Won't the other Baptists over the state give the same amount? We can not make the improvements so much needed on less.

We beg that every church, and every Baptist in the state have a part in this, our own work, by sending in their contributions.

Come and see the need.

The debt of the Foreign Mission Board is not the debt of those of us who have paid our pledges to date. There would be no debt if every pledge was being paid monthly.

One subscriber who had moved to another state sent a check for what was due on his pledge and added \$5.00 for interest. He was dealing with the Lord as honestly as he would have been required to deal with his banker.

Are you responsible for any of the interest that is accruing on the large debt of the Foreign Mission Board? If you have not paid your pledge, you are not only withholding funds that are needed now in the great mission work but you are causing the money given by others for missions to be used in the payment of interest.

Tonight we close a fine meeting at First Church, Gulfport. Forty have united with the church, and we expect 10 or 12 at the closing service. We have had large crowds notwithstanding the rain and cold during the Easter season. Dr. Whitfield, the pastor, is a prince. He is a strong, capable man and is doing an excellent work here. We go next to Forsyth, Ga.

T. O. REESE, Evangelist.  
T. H. FARR, Singer.

(Continued from page 3)

the priests, save only the interpretation as given by the very men who claim this supernatural power. They are the only judges of their authority. When the priests had absolute power in medieval times because of the complete alliance between church and state, they guarded their assumptions by the disciplinary powers of punishment and extermination of dissenters. The Roman church attempts to clear itself of the blood of millions of martyrs which drips from its hands by saying that it tries the heretic and pronounces him guilty, and then turns him over to the civil authorities to carry out the sentence. As the established church sanctioned the right of certain men to rule the nations by a divine right, disension from the church was also treason to the state.

This priestly assumption is the corner stone of the Roman Catholic church. It is the secret of her power over the lives of men. If this assumption is true, man without a priest is a man without a God, both in this world and the next. There is no access from the sinful and sorrowing heart to its God except through the priest. Salvation is dependent upon priestly acts, and the soul is held in everlasting suspense by the need of fresh grace from the priests, so they thus make provision for the perpetuity of their offices. Is there any wonder that with the coming of education after the darkness of the Middle Ages, and the invention of the printing press, which put the Bible in the hands of the common people, men looked toward Rome and cried out in horror: "Anti-Christ?"

What kind of men are these Roman priests? With their Godly assumptions, even assuming powers superior to the angles in heaven, we should expect to see extraordinary personalities, the real supermen come to life. Are they? Just as an actor may play the part of a king on the stage, ranting big words, wearing royal robes of people, and crowned with the likeness of a kingly diadem, but being the while an ordinary commonplace man, so the priest is a man trying to play the part of one having the powers of God. But he is a true Roman, most of them speak English with an Irish, French, Polish, Italian accent, yet all know Latin, the language of Rome, and the language of Roman churches. Can anything quite so well illustrate the dominion of Rome over this type of Christianity as the fact that its language is the language of Roman Catholic ritual and litany, and of most of its literature?

#### THE CLASH BETWEEN ROME AND NEW TESTAMENT CHRISTIANITY

This sermon is one of a series on Missions. In all the divergence of conflicting points of view in Christianity, is there a more complete contrast than that of Baptists and Romanists? We believe in the sufficiency and willingness of Christ to save all who come to God through Him; that salvation is by the grace of God through faith in Christ; that New Testament churches are spiritual congregations composed of believers only; that ordinances are obligatory on believers only; that all believers are priests before God; that no authoritative man made creed is sufficient; but that the scripture is the sole rule and guide to a Christian; and that the scripture should be an open book to all; that the churches are democratic under the Lordship of Christ; that the church and state should be entirely separate and never a cent of public funds given to any religious body. The great religious battle of modern times will be fought out on these two conflicting lines, the simple New Testament Christianity and the paganized Roman Christianity. The battlefield will be world missions. In that fight the Baptists will be in the front line, in the very assault wave, because of their extreme position in symmetrical opposition to Romanism. Is not this a challenge to Baptists for a great world-wide program?

#### THE WORDS ON CALVARY

When Jesus left that upper room,  
His faithful little band  
Were grieved and frightened; what he spake  
They'd failed to understand.  
"Their hour is come"; "The Son of Man"  
Must now be lifted up;  
And it is very mete that I  
Should drink this bitter cup!"

Within the garden he had prayed  
While those who loved him slept!  
And through his agony unseen  
The angels must have wept!  
"Thy will be done!" and even there  
Was Jesus glorified  
And strengthened for the night's ordeal  
When by His own, denied.

The greatest words on Calvary  
Amid that sin and shame,  
Were uttered while the multitude  
Reviled and mocked his name  
"Forsee them, Father," Jesus prayed,  
"They know not what they do!"  
The scribes and priests drew back amazed;  
That prayer cut them through!

The sweetest words on Calvary  
Unto a thief spake he:  
"This day," He promised, "thou shalt be  
In paradise with me!"  
And then the Savior looked into  
Some loving faces near  
Where John and Mary suffered too,  
Too deep for word or tear.

The tenderest words on Calvary  
To her: "Behold thy son!"  
"Behold thy mother!" and his gaze  
Fell lovingly on John  
The heat, the pain, the loneliness,  
That fierce, deluded crowd  
For whom He offered up His life—  
It made Him cry aloud

The saddest words on Calvary:  
"My God! My God!" He cried,  
"Why—why hast Thou forsaken me?"  
The Christ was crucified!  
The melting words on Calvary  
That from His anguish burst  
And touched the very hardest hearts  
For once, were these: "I thirst!"

The gladdest words on Calvary,  
The Hero's glory shout,  
Were: "It is finished!" and the priests  
Themselves began to doubt.  
A peace was dawning in His heart.  
The strife was at an end.  
My spirit now into Thy hands,  
O, Father, I commend."

Those final words on Calvary  
Made sweet His bitter cup.  
The world would know "The Son of Man"  
Indeed was lifted up!  
Did He not rise and walk among  
His loved ones glorified?  
And send the Holy Comforter  
With Christians to abide?

ANNIE DENMAN.

"I think I shall never see  
A poem as lovely as a tree.  
A tree whose hungry mouth is prest  
Against the earth's sweet flowing breast;  
A tree that looks at God all day,  
And lifts her leafy arms to pray;  
A tree that may in summer wear  
A nest of robins in her hair;  
Upon whose bosom snow has lain  
Who intimately lives with rain.  
Poems are made by fools like me  
But only God can make a tree."

—Joyce Kilmer.

#### RALLIES AND CANVASSES

At the monthly meeting of the Executive Committee of the Laymen's Missionary Movement of the Southern Baptist Convention, March 15, 1923, it was agreed by unanimous vote, to suggest through the denominational press that steps be taken to hold a rally in every church possible within the bounds of the Southern Baptist Convention early in April, on behalf of the 75 Million Fund. It is hoped that a few interested laymen in every association will assist the Executive Committee of the association and some live pastors and women in organizing such a campaign. Laymen can render great service in such rallies by making short addresses, by helping to check up the results of the rally, and by laying plans to complete the work by a personal canvass of those not reached in the rally.

In many associations such a movement has no doubt already been installed. Every association can and should arrange for such a Campaign; a general and thorough movement of this kind would tell most favorably on the financial returns before May 1st.

W. R. HAMILTON,  
Chairman Pro Tem.

L. T. McSPADDEN, Secretary.  
Knoxville, Tennessee.

#### BROTHER WESSON'S TIMELY QUESTION

W. A. SULLIVAN, DREW, MISS.

Every time Brother Wesson writes an article, he goes to the heart of matters. I, for one, would like to have him write more often than he does. He has not touched a more pertinent question than that which he raises in The Baptist Record of March 22, 1923, under the caption "What Can Be Done?" If you overlooked it, lay this aside now and read his article.

The "Specialists" have spent much time telling us pastors how to lead our churches in ministering to the "Social life" of the young people. As a matter of fact very few of them ever had any experience in actually doing the thing. Rather they are very much like the old bachelor, or spinster, who can very knowingly tell a parent the latest scientific methods as to the best way to train a child.

On the other hand many churches and pastors have wasted a great deal of energy, and spent much valuable time trying to apply theories on "Social pastime" for the young. Even if we could afford the expense, "The Church" cannot afford to put on as "Thrilling" programs as are to be found in other places. The result is that about the only comment made by the youngsters about our church "socials" is: "They are so sticky."

As Brother Wesson suggests, the games which the young people are told to play at the B. B. Y. P. U. "Socials" etc., are often too old-fashioned. Even though something new may be offered, being under the "Supervision" of an older party, it is not played with freedom, and is rightly called "Sticky." Notwithstanding what the "Specialists" say, after careful observation, and some very mortifying experience, it is my deliberate conclusion that a very large majority of "Socials" under religious supervision are failures. The sooner we admit the fact, and quit wasting so much time making noise, the sooner we may be able to answer Brother Wesson's question, "What Can Be Done?"

In answer to his question, a few suggestions are offered:

1. So far as the teaching of the Bible is concerned "Entertaining" is without the province of "the church." We have no account of the New Testament churches of the early days putting on "Socials." Think of the Apostle Paul making a speech, or writing an article on a "social." It does seem that if "socials" were so important as some seem to think, the Holy Spirit would have inspired at least one sentence on the subject. The

Thursday, April 12, 1923

VASSSES

Executive Committee Movement of March 15, 1923, etc., to suggest that steps be taken to make possible a church in the 75 Million Baptist Conference. The 75 Million interested laymen in the Executive some live past a campaign. in such rallies helping to check laying plans for the final canvass of

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MILTON, in Pro Tem.

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suggestions able is con- province of the New ys putting al making social." It portant as would have object. The

first point is: We are in danger of looking to the "World for methods by which to entertain" the young people.

2. It does not require much "chaff" to surfeit a new-born soul. The "new heart" of the Christian, old or young does not, in my judgment, have a very strong desire for the unholy entertainment to which the unregenerate goes. I have "put on" a good many B. Y. P. U. Socials etc. The young people who really loved the Lord, were interested in His work, and cared very little for the "Socials." They took part, as we say, not because they cared for it, but that they might help the pastor with the work. Those whom we were trying to reach usually came (for the eats), but went straight away from what they called a "sticky" church social to something more "Thrilling" offered by a corrupt world. The religious social failed of its purpose. The second "point" is: What the old preachers used to call "Regeneration" is a great help in solving the problem of "Social pastime" among the young people.

3. It is said that there used to be more "Parental discipline" than now. Also I have heard that there was a time once when most mothers made the care of the home and the children the main thing. They also tell us that "Family altars" were easily found, once upon a time.

To an honest observer it seems that now-a-days many "parents obey their children" instead of the children obeying them. Perhaps one should say it under one's breath, but very often it seems that the children are very inconvenient and much in the way of many "modern" mothers who have to give so much time and thought to their club work, or political activities. Surely the "Family altar" is obsolete now. The third point is: "The home life of the youngster has a very great deal to do with the solution of the problem of his "social pastime." One might add that Seniors and Adults who know the Lord Jesus experientially as a personal Savior can, as a rule, be trusted to look after their own social pleasures. Any junior, or intermediate, whose parent cannot manage him, would perhaps be more fortunate in an Orphan's Home.

### SOME THINGS THAT SHOULD BE DONE

In The Record of March 22, Rev. E. L. Wesson draws attention to "the movies, the theatre, the card parties and the dances as the social evils which seem to be leading the world to ruin, and they appeal mightily to the human nature of the young, even young Christians, and we haven't anything socially worth while to replace them.

Ours is a deplorable case, and so far hopeless."

The matter within the quotation marks is Rev. Mr. Wesson's language, though it does seem strange that a preacher of his unusual ability and Christian fervor should fall into the tone of hopelessness that pervades this whole article of his, for he repeatedly affirms, in varying language, that apparently there is no remedy, and repeatedly asks the question "What Can be Done?" And again, "If it is possible, something must be done."

The writer was received into the church and baptised by Mr. Wesson, at Marshall, Texas, about twenty years ago, and holds him in very high esteem as a "human," a very able preacher, and a Christian, and because of this, in part, though appreciating the magnitude and importance of the undertaking, craves the privilege of attempting to make reply as a layman and one who long has held some decided beliefs as to social diversions decried by "the Church" as "leading to destruction."

Rev. Wesson says: "We are confronted with social conditions and consequently social questions which we can neither answer nor control. - We are compelled to admit that there must be provided social life for the young. They cannot sit around and read and talk to home folks all

the time and be satisfied. Neither can they, though real Christians, be satisfied all the time with religious work. Human nature has at least two sides, therefore we have to recognize the social need of human nature and try to provide for this as well as for the spiritual. The mere human in us all calls for things that belong to the merely human, and the biggest thing in human nature, especially of the young, is the social craving—enjoyable pastime. - - God made us that way. - - This is a billion times more pitiful than the case of the poor epileptic who was laid at Jesus' feet. His was only a physical wreckage, while ours is the wreck of the moral, and often of the physical beings of millions." There is much more, all of the same tone and trend.

It is believed to be hopeful that we have discovered and admit that "God made us that way." If it be admittedly true that our creator so designed and made us that change, diversion, recreation, is necessary to our well-being—and this is established and accepted as matter of fact—then why devote what we know must be futile efforts toward overcoming basic laws of our being? Why not set about adapting the Church to the recognized necessities of normal human creatures?

The writer of this unalterably believes that Christ came into the world—his kingdom—to teach us—His subjects—HOW to live in order that we might live "more ABUNDANTLY"—that we might live more happily, enjoy more fully the blessings provided for our earthly existence by an all-wise, kind and loving creator whom we should be taught, through nature-study in connection with the simple truths of the open Bible, to love and worship, from our earliest understanding of simple matters, as our one unchanging friend, our supreme dependence, through Jesus Christ our Lord; that it will be pleasing to Him to behold us enjoying, temperately, ALL of the rich blessings of earthly life with which He has SURROUNDED us in this beautiful world.

It is believed that nature-study should begin when the child enters the Sunday School, and should continue in varying form, largely out-of-doors, thus visualizing the wisdom and loving kindness of the creator, in connection with Bible study as the pupil advances, until he shall have become mentally capable of beginning study of the great philosophers—in connection with Bible study—whose logic, written hundreds of years before the birth of Christ into the world, lays an unshakable, unalterable foundation upon which to rear, through Bible study, intelligent reverence for the majesty of a NECESSARY God. Astronomy should be introduced, and the farther we advance the more scientific should become our studies, always WITH the Bible.

In this way the Sunday School will ATTRACT the children, and hold them as they grow up, through a study of the philosophies and the more far-reaching current problems such as confront and threaten civilization today—the League of Nations, for instance; or, how to bring about stability and peace between the now distracted nations of the earth. It is believed that in this way we may attract the child and hold the attention and interest of the adult as his mind develops and his reason expands.

"Faith is the substance of things unseen," but how fine if faith GERMINATES through REASON, and reverence for majesty blossom from logic.

Faith is a necessity, yet it will be recalled that Christ repeatedly upbraided even his disciples for their lack of faith—"O, ye of little faith," "have faith in God."

A press dispatch carried in daily newspapers of this date—Monday, March 26—stated that "Protestant Christianity in Europe is coming to a standstill, and may perish, unless help is given promptly." The next day, the 27th, the papers carried announcement that a number of priests and higher officials of the Roman Catholic Church has been sentenced to long prison terms, and some

of them to death, because they had opposed the looting of their churches by the Bolsheviks.

Civilization has perished from a large part of Russia, and the poor, brutish people are perishing by millions, because of a lack of development of their mentality and an understanding of the simple basic principles, or truths, of Christianity.

In short, it is believed that the Church MUST recognize the HUMAN in human creatures, and adapt itself to the necessities of human creatures; that it must altogether cease its bickerings over the WHOLLY unimportant matter of DENOMINATIONALISM, and instead proclaim the simple truths of CHRISTIANITY without regard to affiliation with either this, that or the other "doctrine" or "sect;" that it must cease its insistence upon human creatures refraining from normal, rational, NECESSARY diversions for recuperation and recreation, and instead of this insistence seek to inculcate "temperance in all things." All of us can unpleasantly revert to the pathetic figure of the preacher who has withdrawn himself from fellowship with his fellows until he has wholly lost touch and accord WITH his fellows, and is therefore wholly incapable of leading them toward anything uplifting, or exerting an influence for betterment, because he CAN NOT command attention. Normal men and women are by nature inclined religiously, but when they are told by the Church that they must abandon practically everything in which they take pleasure, they are driven from the Church rather than attracted toward it. They can not rise superior to the intent of their creator, nor can they entertain any real desire to do so.

There is today a widespread and general individual "calling upon the Lord," and "he that calleth upon my name shall in no wise be cast out;" "whosoever will, let him come, and partake of the water of life freely." These are the words of our Lord and Savior Jesus Christ, and it matters not a whit with what "denomination" we may affiliate.

Accept it as fact or not accept it, it is a fact that quibbling over denominational divisions in the Church, and making unkindly, unchristian flings at those of religious faiths with which we have not been taught to agree, has become even extremely distasteful to a very large proportion of HUMAN men and women—even so much so that they are deterred by such considerations from attendance at services.

Let the Church point the way to salvation through Jesus Christ our Lord; teach reverence, loyalty, charity, temperance in all things, honesty, sincerity, and to permeate the whole structure with moral courage enabling us to openly affirm and defend that which we recognize as right, calling, through private prayer, upon the exhaustless source of all intelligence and all power, for direction and guidance according to His holy will.

It is verily believed that the chaotic condition of the world today is more largely due to this one failing than to any other sin that could be named—that is, to lack of moral courage among men. We are taught that we must be "diplomatic," rather than sincere, for fear we may lose in trade or in popularity.

Let the Church cease to quibble over trivialities, or to fritter away its time in seeking to enforce regulations not only of no essential importance, but which turn men and women away from the Church, and devote its efforts to pointing the only way to salvation and to making men and women HAPPIER, here and now, as our Savior intended.

Though for many years a weekly newspaper publisher, this is the writer's first attempt to discuss "the Church," and he fully realizes that the above is a crude effort, and that he has only "touched" upon the subject, but it at least is an honest mite, and dictated through the best of good will.

Very truly,  
FRANKLIN SPEIGHT.  
Durant, Miss., March 27, 1923.

# Mississippi Woman's Missionary Union

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### The Convention City

Kansas City, "The Heart of America", is the real convention city because of its many virtues, beauties and conveniences. It is geographically located in the center of the United States, thus it can be reached from any section of America in a shorter traveling time and at a lower average railroad fare. Our Union Station is the largest, most beautiful and most convenient station in the country outside of New York City and is entered by fourteen trunk lines, situated in the part of the city that is easily reached by car lines. "Kansas City blends the culture of the East, the vision of the West, the energy of the North and the hospitality of the South", and here I would pause for a little while to say our people are cordial, warmhearted, hospitable and happy. Our homes are beautiful and restful and our hotels are numerous, more than eighty being in our down-town districts with ample facilities for any convention. Kansas City is proud of her Convention Hall, seating 15,000 people and having perfect acoustic properties. It is situated in the heart of our down-town district and within walking distance of our leading hotels. Many conventions have gathered under her protecting roof, conventions of every kind, and she has quietly, sedately and cordially cared for them all. She has other smaller buildings and auditoriums for public gatherings which one will find comfortable and adequate for small assemblies. The Grand Avenue Temple, where the Woman's Missionary Union will convene, seats 1,400 people and is ideally located in the center of our shopping district and I want to say you ladies must visit our department stores. We want you to see them. Each one has a splendid rest room where you may stop and chat a little while. Our exclusive ladies' stores will be interesting to you I know and we will be glad to show them to you. Then you must see our ninety miles of boulevards lined on either side with beautiful homes and spacious gardens. We boast of the third largest park in the United States, Swope Park, Kansas City's playground. Over 1,300 acres of natural beauty greet you here: acres of flowers of every description; nineteen miles of drives and roads; residence houses of stone and play-grounds for the little ones. Yes, when one drives through Swope Park, one wonders how much farther he can go and still be in the park. There are thirty other parks scattered throughout the city and many other attractive features I could mention had I time and space but I am afraid that you will tire of reading and I must tell you about our churches. These are the last picture I would show you of our beautiful Kansas City, because they are no wise least, but a most important ending to our story. It is stated that Kansas City has one church for every one thousand or less of its population. Three hundred and seventy-five churches covering all denominations. There are 28 Baptist churches alone. "Churches prove the soul of the community". They stand as mighty sentinels at the gateway of the west and as the pride of the "Heart of America". Our Baptist churches have been very systematically distributed throughout almost every community of our city and you may test the metal of which they are made when you come to see us. And so our beautiful city,

where the east meets the west, that great heart which throbs with industry, civic affairs, beauty and religion, awaits you. As Kansas City has grown in size in industrial expansion and in countless other things that make a city, so has its ability to welcome its guests grown in even greater proportion. "There are no walls around the city or around the individual. Its people are the sons and daughters of pioneers and as such they bid you welcome".

MRS. GEORGE REICHEL,  
 W. M. U. Publicity Chairman.

**W. M. U. Monthly Missionary Topics for 1924**  
 January—Our Southland  
 February—Cuba and Canal Zone  
 March—Mexico  
 April—South America  
 May—Sisterhood of the Americas  
 June—Europe  
 July—Africa  
 August—Mothers and Children of Africa  
 September—Japan  
 October—The Lady of the Kimona  
 November—China  
 December—The Chinese Woman and Girl

### A Step Forward

The Fourth District at their meeting in Philadelphia established a scholarship for a worthy girl having finished high school, and volunteered for definite Christian work. This came before the meeting as a recommendation from the Superintendents' Council, and was unanimously adopted.

MRS. J. K. ARMSTRONG, V. P.

### "How Much Owest Thou?"

Is your talent in a napkin rusting? Is your personality shut up in a shell? Is your time given all for self? Do you need stewardship inspiration?

Then get or give a thought on stewardship. Here are some:

Every Mississippi Baptist can be a tither.  
 Every Mississippi Baptist should be a tither.  
 Every Mississippi Baptist is robbing God if he is not a tither.

Every Mississippi Baptist who thus robs God will have to pay the penalty—robbing comes higher than tithing.

"The tithe is holy unto the Lord".

MRS. R. B. GUNTER.

### Fifth District Rally

The annual Rally of Fifth District was held in Waynesboro Baptist Church March 27th and 28th with about one hundred delegates and visitors present.

Tuesday afternoon the pastor, Mr. Garrott and his amiable wife with their loyal women saw to it that each guest was assigned to her home while among them. The Waynesboro folk know how to entertain in a large way.

At 7:30 the meeting opened with the Vice-President, Mrs. J. W. Champlin, presiding. After a short devotional conducted by Mrs. W. J. Pack, a pleasing part of the program was the demonstration of "World Comrades" given by the State Line Juniors.

Miss Marion Gray sang a beautiful song, after which Dr. R. B. Gunter preached a forceful sermon on the Church; emphasizing her mission, her responsibility and her opportunity.

Wednesday morning Dr. Rowe, returned missionary from Japan, conducted devotional; bringing a message from 1 Cor. 3:9, which impressed us with the absolute necessity of making Jesus Christ our every day companion, and abiding friend if we would do the best work for Him.

Mrs. Frank Gray made us feel glad to be there by her cordial welcome, which was responded to by Mrs. C. H. Ferrill, who in well chosen words of thanks voiced the sentiment of every visitor.

Every department of the work was discussed and presented in various and interesting ways. Reports showed progress in all points.

Miss Taylor made a helpful speech on "The Privilege of Leadership" in which she stressed the need of leadership. The sin of omission in heeding the call is the reason of countries not knowing Christ; and young people can not heed the call unless the need is revealed to them.

At the noon hour a delightful lunch was served at the church.

During the afternoon session reports of previously appointed committees were read and adopted; and the following officers elected as Mrs. Champlin's staff for another year:

Personal Service—Mrs. Hardy Dear, Enterprise.  
 Stewardship—Mrs. H. H. Webb, Poplarville.  
 Mission Study—Mrs. L. G. Gates.  
 Young People's Counsellor—Mrs. W. J. Pack, Laurel.

Secretary—Mrs. L. M. Emery, Ovett.

Lumberton was chosen as the next place of meeting.

MRS. L. G. GATES,  
 District Secretary Pro Tem.

Raleigh Wright and W. C. Grindle, evangelists of the Home Mission Board, have just closed a fine meeting with the First Baptist Church, Independence, Mo., Dr. L. M. Proctor, pastor. There were 162 additions, 13 for baptism. The Sunday School increased from 225 to 850.

Dr. J. H. Rowe and wife hope to return to their work in Japan by Japanese steamer from San Francisco in August. Dr. Rowe is a Virginian. His wife is a Mississippian. It has been a great blessing to have them in our midst during the time of their furlough.

The Rev. Frank M. Goodchild, D.D., pastor of the Central Baptist Church, New York City, on March 27, 28, and 29, delivered a series of seven addresses before the Baptist students of the Moody Bible Institute, Chicago, Ill. Dr. Goodchild's subjects were as follows: "Baptist Principles", "Baptist Doctrine", "Baptist Polity", "Baptist Ordinances", "Baptist History and the Present Denominational Organization", "Baptist Heroes", and "The Relation of Baptists to other Christian Bodies".

Dr. Goodchild is Second Vice-President of the Northern Baptist Convention and a Trustee of the Northern Baptist Theological Seminary.

## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### The Kosciusko B. Y. P. U.

The Kosciusko Senior B. Y. P. U. is keeping its eye on the Standard of Excellence and is growing better each Sunday by doing so. We started out at the beginning of the first quarter to reach the A-1 standard and at the close of it we lacked only a few points. By the close of the second quarter we are sure that we shall be able to send in a report that we are A-1.

Sunday night, March the 25th, the B. Y. P. U. gave one of their regular meetings, which was a missionary program, to the church. Every one that was on the program was there with his part well prepared; there were also three good reports given by delegates who went to the Columbus Conference.

DORIS SMITH,  
Corresponding Secretary.

### Summer Normal for S. S., B. Y. P. U. and Student Workers

Realizing the need for more advanced courses than are offered in the regular training classes, the School of Religious Education of the Southwestern Baptist Theological Seminary will offer from May 28th to June 22nd courses of study along the following lines for S. S., B. Y. P. U., and Student Workers:

1. Sunday School Administration
2. B. Y. P. U. Administration
3. The Week-day Church school
4. The Vacation church school
5. Principles of Teaching
6. Recreational Leadership
7. Field S. S. work
8. Field B. Y. P. U. work
9. Story Telling
10. Hand work

### SWEDEN PREPARES FOR BAPTIST WORLD ALLIANCE

(By Rev. J. Bystrom, President Swedish Baptist Union)

The Third Congress of the Baptist World Alliance will be held in Stockholm, Sweden, July 21-28, 1923, as decided by the Alliance Executive Committee, which was gathered in London in July, 1922.

The Congress should have been held earlier but the awful war and its consequences have hindered. The First Baptist Congress was held in London in 1905 and the Second in Philadelphia, Pa., in 1911.

It was now thought advisable by the committee that the Third Congress should be held in some neutral land in Europe. At the Congress in 1911 all believed that the next Congress was to be held in Germany. But developments since then made it necessary that some other place should be selected, and that place became Sweden, which besides England and Russia, has the strongest contingent of Baptists that is found in any land in Europe. The Swedish Baptists are some more than 60,000 in number.

11. Child Psychology
12. Church Finances
13. Church Publicity
14. Church Architecture
15. Student Secretarial work

There will be offered in other departments of the Seminary, courses of study in New Testament History, Christian Doctrines, Evangelism, Bible Interpretation, Baptist History, Church Music, Missions and other subjects. Many of the above courses will run through the second month of the summer school, June 25th to July 20th.

In addition to the above courses, story hours and demonstration church socials will be conducted, a Vacation church school will be in session, a group of special workers will be in training for rural S. S. and B. Y. P. U. work, and the state Sunday School Superintendent's Conference will have its annual meeting.

Besides the regular teachers in Religious Education the following will assist in the work: Secretaries T. C. Gardner, Wm. P. Phillips, and J. P. Boone of Texas; Secretaries H. Beauchamp Arthur Flake, and Miss Annie L. Williams of the Sunday School Board, and Miss Vera Hunt, Director of Young People's work in the First Baptist Church of El Paso.

There will be no charge for tuition or matriculation, and board and room will cost only \$6.00 per week. Last summer we had about seventy-five for these special lines of work alone. This year we hope to have at least one hundred. It is a delightful place in which to spend a month in special study. Come and be with us.

J. M. PRICE.

When the Swedish Baptists heard that the leaders of the Baptist World Alliance sympathized with the idea of holding the Congress at Stockholm they dared to extend an invitation, which was accepted. It may be a rather too big undertaking for us, who are not a very strong denomination, and live in a comparatively small land. We have had, however, some little experience of arranging an international meeting. The Second European Baptist Congress was held in Stockholm in 1913, and there were then quite many people with us. Even some Americans took part in that Congress.

The Swedish Baptists are now preparing for receiving the Baptist World Congress in 1923. Several committees have been elected, viz., a general committee, an executive committee, a press committee and several other committees.

As to the localities we mention: The Baptist Congress will be held in "Immanuelskyrkan". It seats 2,400 people. The European Baptist Congress was held in the same place. Thus a good many persons already know about the church.

Quite a big college building, "Högree Reallaroverket", will be used for committee meetings and the Baptist exhibition. The building also contains an assembly hall seating about 800 people. It is situated only three or four minutes walk from "Immanuelskyrkan".

Further "Bethelkapellet", the place of worship of the First Baptist Church in Stockholm, is not far away from "Immanuelskyrkan".

Among many others who will do their best to prepare for the Congress, are the following: Rev. C. E. Benander, D. D., president of the Bethel Seminary. He is a Colgate man as they say in America. For more than thirty years he has been a professor in the Theological Seminary and since 1906 president of that institution. He is a scholarly man and highly esteemed among the Swedish Baptists.

Rev. Hjalmar Danielson, pastor of the First Baptist Church, Stockholm. That church is the largest Baptist church in Sweden. Mr. Danielson is one of our most eloquent speakers.

Rev. K. A. Modin, secretary of the Baptist Mission Board. He knows several languages. He possesses great executive power. The very heaviest burden of preparations for the Congress is laid upon him, though he will have help from many hands.

Richard Bengtsson, Esq., is a successful business man. He is vice-president of the Swedish Baptist Union and very much interested in Christian work.

The writer, Rev. J. Bystrom, D. D., is president of the Swedish Baptist Union. He is a Colgate man. In earlier years he was a pastor, but laterly he has for more than thirty years been editor of Wecko-Posten, the official organ of the Swedish Baptists.

**Kill All Flies!** THEY SPREAD DISEASE  
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THE BAPTIST CENTER OF MISSISSIPPI

## St. Louis San Francisco Railway Co. FRISCO LINES

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Baptist Convention

KANSAS CITY, MO., MAY 16th-21st.

### SCHEDULE OF MISSISSIPPI BAPTIST SPECIAL TRAIN

Lv. Memphis Frisco Lines 7:45 P.M. May 15th  
Ar. Kansas City Frisco Lines 9:30 A.M. May 16th

Train will be made up of high class standard, drawing room sleeping cars and chair cars, with dining car for breakfast before arrival Kansas City, Fred Harvey service.

Special train service, schedule of which is shown above, has been arranged after careful consideration by your committee, Rev. R. B. Gunter, chairman, and has their OFFICIAL APPROVAL.

Advertisement of this service appears in the Baptist Record.

By using special train from Memphis at 7:45 P.M., delegates and others attending the Kansas City Convention will be able to make the trip with only one night on the road, and with MINIMUM SLEEPING CAR AND MEAL EXPENSE.

All of those interested can arrange to leave their homes on the 15th and reach Memphis in time to use SPECIAL TRAIN.

Those residing on the Mobile & Ohio should see that their tickets read via Tupelo and FRISCO LINES.

On the G. M. & N. north, via New Albany and FRISCO LINES.

Those on the Illinois Central and Y. & M. V. Railroads should have their TICKETS ROUTED VIA MEMPHIS AND FRISCO LINES.

Agents will so arrange transportation on your request.

Rate of one and one-half fares has been authorized for this meeting and can be secured upon presentation of certificate, which will be issued by your secretary upon your request.

Those holding Clergy permits may take advantage if they so desire of the Clergy fare, as permits will be honored in both directions, making the round trip slightly less than the authorized fare of one and one half fares for all delegates.

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**"IN CHRIST" SERIES OF SERMONS**

By Ben Cox, Memphis, Tenn.  
Feb. 25th. Our Baptism in Christ.

The question of baptism is a very important, very sublime and very solemn one. Baptism is essential, not to salvation, but to obedience. Dr. A. J. Gordon used to be fond of saying: "Baptism is at once the rite in which the believer gives token of his union with Jesus in his death and resurrection and in which he receives in germ all those deep kindred truths which are to unfold with his daily growth in faith and knowledge." Paul, in writing to the Romans emphasizes the matter of form when he says: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh for as ye have yielded your members servants to uncleanness and to iniquity, even so now yield your members servants to righteousness unto holiness." Canon Wordsworth used to say in commenting on Romans 6:17: "Christ's death and resurrection fix the mould or pattern of Christian life into which at baptism we are cast, so that if we are not rigid and obstinate, but plastic and pliant we readily take its form and wear its impress." The Canon brings out a very important point here, for the attitude of the one who is baptized according to the New Testament should be a surrendered attitude, as far as possible, appearing as one who is dead and is being plastic and pliant in the hands of the administrator which is an illustration of the plasticity and pliancy that he shall manifest in the hands of the Lord in later life. A good text for us today is found in Romans 6:4: "Therefore, we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Here we have three points: 1, Death; 2, Resurrection; 3, Walking in newness of life as a result of this resurrection. In our sermon last Sunday morning on our Crucifixion in Christ and in the sermon last Sunday night on our resurrection in Christ we emphasized these points. Paul said you remember, "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me, and the life that I now live in the flesh, live by the faith of the Son of God, who loved me and gave himself for me." His ambition also was that he might know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death. Death must precede burial. Reversing matters here has caused many serious tragedies in the history of Christianity. When I was a boy I spent many sleepless nights and would sometimes find myself in a cold perspiration thinking of someone I had heard the grown people talking about, namely the case of a woman who was buried alive. For some

reason her body was disinterred and they found that she had actually turned over in her grave and pulled her hair from her head. I knew that I should die some time. I did not then have any interest in the coming of the Lord as I have now for I do not know for sure now that I shall die at all. Many will not die at all, but the idea was horrifying to me that perhaps I should die and be buried alive. Nothing more horrible to think about than this. It is a travesty on religion for the burial to precede the death. Burial seals death. Paul writes to the Galatians, you remember, in regard to circumcision and says: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ for neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross of Jesus Christ, by whom the world is crucified unto me and I unto the world, for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." That is the thing that counts—the new creature, or new creation; not the form. To the church at Rome he writes: "For he is not a Jew which is one outwardly neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter whose praise is not of men, but of God." And so it is possible to abuse baptism the same way. In letting the burial take place before death to sin has taken place, so that it is not a baptism at all but just simply a dipping or submerging in the water, and Christ has nothing to do with it. For unless we have fellowship with Christ in crucifixion and resurrection we can have no fellowship with Christ in baptism. A New Testament baptism is a symbol of Calvary and what took place there. Have you read that wonderful book, John Bunyan's Pilgrim's Progress? You remember that Christian in his travels with a burden on his back, comes to a hill where there are three crosses and as soon as he lays his eyes on the central cross the thongs that held his burden are broken and the burden leaves his back. With joy and exaltation the happy man says:

"Thus far did I come loaded with my sin  
Nor could aught ease the pain that I was in  
Till I came hither—what a place is this!  
Must here be the beginning of my bliss?  
Must here the burden roll from off my back?  
Must here the thongs that bound it to me crack?  
Blest cross—blest sepulcher—  
Blest rather be the man that there was  
Put to shame for me!"

Christian tells us that he looked around to see where the burden was

gone and he found it had gone into the sepulcher and he saw it no more. So our baptism is a symbol of the fact that our sins have gone into his sepulcher and are buried. No wonder we love to sing:

"At the cross, at the cross, where I first saw the light  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day."

At the dinner table last night we were talking about the Gospel and my little 7-year-old granddaughter said, "Granddaddy, what is the Gospel?" I had to explain to her that the Gospel meant "good news." Then I had to tell her how that we are sinners and need a Saviour and how the Saviour came to die for our sins and this is "good news." Indeed, the best news in all the world. The other day a wood-chopper was working in the woods in Texas. A voice behind him said "Hello there." The wood-chopper stopped and said "Howdy." "Are you Walter Browning?" "Of course I am." "Are you the son of Ben N. Browning and the grandson of James Browning?" "Yes." "If you can prove this there is a hundred-thousand dollars for you out of the estate of Mr. Thos. V. Browning." The wood-chopper quit chopping his wood and commenced to prove his identity. He succeeded and received the hundred-thousand dollars. You say "That is wonderful news." Yes, but nothing like such wonderful news as the Gos-

pel brings us assuring us that Christ Jesus came into the world to save sinners. It is a glorious thing to realize as we look at the cross that the burden rolls away and is hidden in the sepulcher of Him who was "made sin for us, who knew no sin, that we might be made the righteousness of God in him." So that we can say "Blessed is he whose transgression is forgiven and whose sin is covered." People are busy everywhere trying to cover their sins but there is only one who can do it. He who died for sinners. The broken law of God comes against us with a death warrant saying "All have sinned and come short of the glory of God." Saying "Every idle word that men shall speak they shall give account thereof in the day of judgment." Saying "The thought of foolishness is sin." Saying "The wages of sin is death." We have a quiet claim as Paul had when he says "I am crucified with Christ," and as he says to the Romans: "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." If we are dead to sin the law can have no more dominion over us. The culprit is not pursued into the grave. Here is a man who has stolen something. There is no doubt in the world that he is

(Continued on page 12)



## Why Pay Campaign Pledges NOW?

There are strong reasons for paying NOW the full per cent. of all Campaign pledges due to April 30, and equally strong reasons against postponing the payment to a later date.

### REASONS:

1. This year is a crucial one in the Campaign. If we can get WITHIN SIGHT of victory NOW, we will GO TO VICTORY NEXT YEAR.
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5. Payment NOW is DUE THOSE WHO HAVE PAID. Why should they be BURDENED while you are EASED? There ought to be EQUALITY.
6. Pay NOW because OPPORTUNITIES WILL NOT WAIT.
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J. F. LOVE, Corresponding Secretary,

## FOREIGN MISSION BOARD

Richmond, Va.

ring us that Christ the world to save glorious thing to k at the cross that away and is hidden of Him who was, who knew no sin, e made the right- in him." So that ssed is he whose orgiven and whose People are busy g to cover their only one who can d for sinners. The l comes against us rrant saying "All come short of the saying "Every idle ll speak they shall e of in the day of g "The thought of n." Saying "The ath." We have a had when he says ch Christ," and as mans: "If Christ y is dead because rit is life because If we are dead have no more do The culprit is not rive. Here is a something. There world that he is n page 12)



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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

On March 24th identical letters, or questionnaires, were sent to the headquarters of each gubernatorial candidate, requesting a statement over his own name of his attitude towards the prohibition question. Replies from all of them have been received, and are herewith presented for examination by our readers.

Each statement is entirely satisfactory to the Anti-Saloon League. We consider all of them up to the requirements of the occasion so far as prohibition is concerned. The League does not undertake to pass upon anything at all except one's attitude towards the prohibition question and his moral fitness. These we consider all right in all the candidates. It is not the League's prerogative to even suggest which one you should vote for. We only tell you where they stand on prohibition. Each one must and ought to vote for the one who he thinks would make the best all round Governor:

(Copy)  
West Jackson, Miss.,  
March 26th, 1923.

Rev. T. J. Bailey,  
Supt. Anti-Saloon League,  
Jackson, Miss.

Dear Sir and Friend:

I am in receipt of your letter of the 24th instant requesting a statement defining my position as a candidate for Governor, relative to prohibition. I take pleasure in promptly complying with your request.

Question No. 1: "Are you in favor of our present prohibition laws, both state and national remaining as they are; and would you use your office for their strict enforcement?"

Answer: I want to say that I am a strict Prohibitionist; that I live prohibition, and the fact is I have never drunk a drop of whisky in my life. I am sure that you will recall my fight on the floor of the State Senate in interest of the "Bone Dry Law" in 1916 at a time when you and many other good citizens, both men and women, who were vitally interested in the passage of this law, were present. I also had the honor to introduce the concurrent resolution as a member of the Senate in 1918, whereby Mississippi was the first state in the nation to ratify Federal Prohibition (See Senate Journal 1918, page 44). Yes, I am in favor of our present prohibition laws, both state and national, and if elected Governor will use all of the powers of that great office in an effort to secure their strict and speedy enforcement.

Question No. 2: "If the legislature during your administration should make our state laws even more stringent than they are, would you veto the bill?"

Answer: I favor now, and if elected Governor will favor then the most stringent prohibition laws possible. I would sign any bill seeking to further the cause of absolute prohibition, that had the endorsement

of the Anti-Saloon League and those who believe in stamping out the illicit manufacture and sale of intoxicating liquors with all of its damning effects in Mississippi. I would veto any bill that sought to weaken our present prohibition laws or hinder the rigid enforcement of the same. I have already announced in my platform as a candidate for Governor, under the head of Law Enforcement, that I favor the strict enforcement of all laws for the prevention and punishment of crime, saying: "This is especially true of the laws against the manufacture and sale of intoxicating liquors. I endorse the active co-operation of the state and federal authorities in the apprehension and speedy prosecution of persons engaging in this nefarious traffic."

Thanking you for the opportunity of again stating my position on this important question, and with kindest personal regards, I am,

Sincerely your friend,  
LESTER C. FRANKLIN.

(Copy)  
Jackson, Miss., March 28 1923.  
Dr. T. J. Bailey, Superintendent,  
Anti-Saloon League of Mississippi,  
Jackson, Mississippi.

Dear Dr. Bailey:

I am just in receipt of your letter of the 24th, asking for a statement of my position on the state and federal prohibition laws and the enforcement of the same. It affords me pleasure to comply with your request.

Question No. 1. Are you in favor of our present prohibition laws both state and national remaining as they are; and would you use your office for their strict enforcement?

Answer. Yes. As a legislator, I voted for all the state laws and for the ratification of the Federal Amendment. (House Journals 1916 pg. 447, 1918 pgs. 46 and 1313, 1922 pg. 1468 etc.). As speaker, I appointed the committees that approved them. As a lawyer, I have never worked for the evasion of these laws by the courts, the pardon power, or otherwise. As a private citizen, I have always been a prohibitionist in fact as well as in theory, never having tasted strong drink. In my printed platform I promise to encourage and promote full co-operation between state and federal officers in the enforcement of the liquor laws, and declare for the enforcement of all laws as enacted. My platform is consistent with my record, and my policies after election will be consistent with my platform.

Question No. 2. If the legislature during your administration should make our state laws even more stringent than they are, would you veto the bill?

Answer. I will approve any legislation to make effective absolute prohibition; and I care not how stringent it may be, if it complies with

the constitutional guarantee of a fair and impartial trial for all accused. I will not sanction any effort to weaken our prohibition laws.

Thanking you for your enquiry, I am, with best wishes for the cause you represent,

Faithfully yours,  
SENNETT CONNER.

(Copy)  
Jackson, Miss.,  
March 29th, 1923.

Rev. T. J. Bailey,  
Supt. Anti-Saloon League,  
Jackson, Mississippi.

Dear Dr. Bailey:

Because of my absence from Jackson, your letter of March 24th has just come to my attention.

In reply to Question No. 1, will say that I am for the present prohibition laws both state and national as they are. No. 2: Should I be elected Governor, I will sign any bill that will in my opinion decrease the manufacture, sale, or consumption of alcoholic liquors and beverages in the state of Mississippi.

I refer you to the fact that in my present campaign I am emphasizing the need of enforcement of the prohibition laws as a condition precedent to the development of Mississippi.

Very truly yours,  
HENRY L. WHITFIELD.

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Jackson

Mississippi

(Continued from page 10)

guilty. Witness after witness has come into the court room and testified to that fact. Because of his humiliation and shame he dies in the night time. The broken law stops at his grave and does not pursue him. Here is a man who is guilty of murder. There is no doubt in the world that he is guilty. Witness after witness has testified in proof of this but he dies. The law will not pursue him into his grave. So our baptism is a sublime symbol of this blessed fact. If we are crucified with Christ the broken law of God will not pursue us into our graves.

Now the next thing for those who are dead is to be buried. As our text says: "Therefore, we are buried with him by baptism unto death." Now how shall we symbolize burial? We shall not take the body out of the cemetery and sprinkle a little earth on the casket and go away and say we have had a burial. Or we shall not take a vessel of some kind, dip it into the earth and pour it on the casket and come away and say we have had a burial. With all due respect to my friends who practice sprinkling and pouring, and I have thousands of them, I love them all, I love them so well that I would like to baptize every one of them. With all due respect to them I think that one of the most inconsistent things in the world is to practice sprinkling and pouring and call it baptism. Have sprinkling or pouring if you please but call it "Christening" and not "Baptism" as the Episcopalians of the English State Church and some others do. Paul says you remember "Ye have obeyed from the heart that form of doctrine." There is no form of doctrine which has as much significance as baptism has. Not only so, leaders of bodies which practice sprinkling and pouring are emphatic in the declaration that immersion was the custom of the early Christians.

For instance, Dean Stanley, the great Episcopalian, says: "The very meaning of the word, Baptism, was complete immersion in the deep baptismal waters and that at least for four centuries any other form was either unknown or regarded as an exceptional, almost a monstrous case." And Conyare and Howson has this to say: this passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." And Dr. Schaff, the great Presbyterian scholar, says: "All commentators of note (except Stuart and Hodge) expressly admit and take it for granted that in this verse the ancient prevailing mode of baptism by immersion and emersion is implied, as giving additional force to the idea of the going down of the old and the raising up of the new man." Many others on the same subject might be given if we had time. "Therefore we are buried with him."

The next thing is resurrection. Every New Testament baptism proclaims the burial and the resurrection of Jesus and our own. He rose from the dead. Otherwise there is no hope for our resurrection. Unless he rose that blessed scripture cannot be fulfilled which says: "The

Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first." Paul says you remember "If Christ be not raised from the dead, your faith is vain and we are found false witnesses." When I bury people in baptism tonight in this pool I shall, in order to be logical, have to let them remain under the water. "But now is Christ risen from the dead and become the first-fruits of them that slept." Because of this we have the lively hope by the resurrection of Jesus Christ from the dead.

There is a good deal of excitement and well there may be on account of the wonderful discoveries in Egypt recently. They are wonderful and from a historical standpoint these discoveries mean much but they are all associated with death. In fact when a visitor goes to the Old World the chief things they show him are things associated with death. These are all matters of death but because of the resurrection of Jesus we have the lively hope in the living Christ. Because of this Richard Baxter could say on his death bed "I have pain, but I have peace." Edward Payson could say "The battle is fought, the victory won." John Wesley could say "The best of all is Immanuel, God with us." Charles Wesley could say "I shall be satisfied when I awake in thy likeness," and the mother of the Wesleys: "Children, I am going. Lift a song of praise." Because of this John Rutherford could say "O for a well-tuned harp!" John Fletcher could say "I am like a bird escaping from his cage."

The Holy Spirit preserves for us this blessed hope of the resurrection by many precious promises and he also embalms this blessed truth for us in the sublime ordinance of Baptism.

And last but not least let us have the climax, which is "walking in newness of life." As I see it, that is the great need of our Baptist churches—walking in newness of life because of this blessed resurrection hope. The great need is more baptized lives. I am rather in sympathy with the old brother who was baptized and somebody said to him "Shall I hold your pocketbook?" "No," he replied, "I want my pocketbook baptized too." There is great need in our churches for baptized pocket books. We have great need of some of them in Central church. This walking in newness of life means living the resurrection life in Jesus. "Why seek ye the living among the dead?" "If ye be dead with Christ, seek those things which are above." "In Adam all die; in Christ shall all be made alive." That is to say he who stands in Adam (and that means all of us) died in Adam. All who stand in Christ are made alive in Christ. In whom are we standing this morning? In whom are we walking this morning? It is true that baptism is a very pathetic plea for holy living. Gordon well says "Sin now takes on added guilt, that of carnal inconstancy. Its stain is of a darker hue falling on that resurrection mantle. Its of-

fense is a crucifying of the Son of God afresh and putting him to an open shame." This is very solemn, very sublime, very important, for when the baptized Christian commits sin he is, in a way, crucifying the Son of God afresh and putting him to open shame. I cannot prove and you cannot prove that we have a valid baptism unless we are walking in newness of life.

Canon Wilberforce was walking in the Alps one day and he noticed an eagle, the bird who loves to kiss the sun, soaring upward with great rapidity. The Canon was astonished when he noticed the great bird wobbling and finally he fell straight to the ground. He made his way over there as soon as possible and found the cause of its fall. He found in the talons of the eagle a weasel. As the eagle had soared upward the weasel had sucked his blood and down he came in a hurry for it did not take nearly as long to come down as it took to go up. The higher you are when you fall the harder you will hit when you strike the ground. As quaint John Trapp used to say "The cream of wisdom when curdled makes the worst of folly." It was so with David when instead of being out to the front leading his hosts, as he should have been, he lolled lazily around. He looked, he lusted, he fell. It did not take nearly so long for David to fall down as it did to come back. It is very true that an ounce of prevention is worth many pounds of cure. Maybe somebody here this morning is saying in his heart "Where is the blessedness I knew when first I saw the Lord? Where is the soul-refreshing view of Jesus and his Word? What peaceful hours I once enjoyed, how sweet their memory still, but they have left an aching void the world can never fill." My friends there is nothing so empty as this aching void in the heart of the Christian who has stained the resurrection garment. The world cannot fill this aching void. How careful we should be when we have made this solemn profession, not only by word but in this wonderful dramatic fashion, putting on Christ in baptism.

And is there somebody here this morning who has been crucified with Christ but who has not put him on in baptism? Remember the words of the old hymn:

"How happy are they who their Saviour obey."

Remember the story of the Ethiopian Treasurer. Here you have a Bible reader and next a Bible teacher, and then the Bible reader becomes the Bible believer and the Bible believer becomes the Bible obeyer and the Bible obeyer becomes the Bible rejoicer. "He went on his way rejoicer. "He went on his way November day when I went out three miles into the country and put on Christ in baptism. Just as these will do tonight who shall put on Christ in baptism. Just as Charles Spurgeon did. You remember he was up several hours before time and walked to the River Nene where he was to be baptized. He said "When I drew near the river I saw Mr. Cantlow who was to baptize me and several others warming themselves by a fire of wood (which is rather an unusual thing in England). He says the water was very cold. "I felt chilly and trembled as I went in but after I had walked into the chilly water for a few steps, I felt that I would not care if all of heaven and all of earth were looking at me.

Have you obeyed from the heart, the form of doctrine which was delivered you? "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."



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Thursday, April 12, 1923

## THE BAPTIST RECORD

18

## Silver Springs

On Sunday evening, March 18, 1923, the Juniors of Silver Springs Baptist Church went out to Midway and rendered a program. When we got out there we rejoiced greatly to see the crowd that was interested in the work and especially glad to have our pastor, Brother Gunn, with us. Our program was followed by a short talk by our pastor, which was very interesting. And then we proceeded to organize. The band was small, but hoping they will continue in their work is our prayer.

Also, on Tuesday evening, in the following week we rejoiced greatly in going to our pastor's home to have our social. We stayed about two hours, played games of different kinds, then thanking them for the courtesy they had shown us, we returned to our homes with our hearts full of joy at being together.

RUBY MAE BURCH, Leader.

## Corinth Church, Tallahatchie County

The sun was just beginning to rise over the hills of old Mississippi when in wagons and buggies, in cars and Fords, on horse back and mule back, and many on foot, the crowds began to start for the Big Day at Corinth church.

It has been a long time since a country Baptist church has seen such a happy gathering of people as gathered at the first Associational Rally to be held in Tallahatchie Association. There were nine Baptist churches represented, two Methodist, and one Presbyterian, but if you didn't know you couldn't have told one from the other, all happy and all getting a great help and inspiration out of the day's program, which was fully carried out. I wish I could bring to all the readers of this paper some of the good words of Judge Greek Rice with its inspiration to all the laymen present. And the message of Mrs. Ned Rice that reached the hearts of both men and women. And then those two addresses by our own Bro. Hewlett gave us a vision of our duties and opportunities as Christian men and women. And the dinner, well the writer tried to go all the way down the line but it just couldn't be done. The good women of Corinth and New Hope had come prepared to feed all that came and we were sure fed. The services closed in time for all to get home before the rain and another great day in the service of God had passed into history.

F. L. LITCHFIELD.

## GENERAL ASSOCIATION

By L. M. Phillips

The Executive Board of the General Association will meet at Popular Springs Church, 4 miles from Newton, on Wednesday after the third Sunday in April, 1923. All members of the board are requested to attend this meeting.

We appeal to every church to send a liberal offering for our mission work to this meeting. We need money to pay the missionaries on the field, and enlarge our work. We want to go forward. Brother Pastors, urge your people to make an offering

worth while for this great work now.

We want all of our people to have a part in winning the lost to Christ.

In connection with our Board meeting there will be a preachers' and deacons' conference Tuesday night.

The following program has been arranged for Tuesday night:

7:00—Devotional.

7:30—Baptism.

1. What is it?

2. Its symbolism.

3. Things it is essential to.

Rev. Jas. E. Chapman to lead.

8:15—Christian Consecration.

1. What consecrate as God's part.

2. What should be left as our part.

3. Is tithing the New Testament system of giving?

Rev. W. T. Smith to lead.

9:00—How can we reach the members of our churches who do not attend the services and enlist them in church activities?

Rev. A. B. Culpepper to lead.

9:00—How can we reach the members of our churches who do not attend the services and enlist them in church activities?

Rev. A. B. Culpepper to lead.

One of the members of our Board, as well as one of the oldest preachers in this section has passed away since our last meeting, Rev. W. M. Yarbrough died at his home near Lawrence, Miss., March 17th, after a long illness.

We shall miss him at our religious gatherings.

## Greene County Rally 4th Sunday in March

Last Sunday was a great day for the Greene county Baptists. They came from the east, west, north and south in great numbers. We met at Washington Church, Neeley, Miss., and rendered a fine program on the 75 Million Campaign.

The devotional exercise was conducted by Mr. E. M. Ball. He read from the 5th chapter of Matthew. He stated that the scripture was a great sermon by a great preacher for a great people. He laid special stress on the 14th verse, "Ye are the light of the world". The purpose of the meeting was stated by the writer and the services were given over to one of our greatest laymen, Mr. J. E. Johnson of Richton, Miss. He took the Scripture on tithing and for one hour he spoke to a crowd who listened with the most intense interest. Several said it was one of the best speeches on the subject they had ever heard.

We were dismissed for one hour, during which we all enjoyed a fine and bounteous dinner which had been prepared by the people of Washington community.

We were called back at the appointed hour and after a fine song service we all listened to three of our laymen with interest as they spoke to us on the different phases of the 75 Million Campaign. Superintendent E. L. Turner spoke on "The Objects and Issues of the 75 Million Campaign", Mr. A. F. Cook spoke on "How to Collect the Pledges". He said the best way was through education and information. The next was Brother J. E. Miller, who spoke on "How to Interest the Folks on Paying Their Pledge to the Campaign". He laid special

stress on teaching and preaching the Bible.

We planned for a church-to-church campaign beginning the third Sunday night at Leakesville and running all the week, closing at Pleasant Hill on the 4th Sunday. We made an effort to arrange for an all day service in all of our churches during the month of April. However, we are greatly handicapped in reaching our churches as we do not have a resident pastor in the county.

The service was brought to a close by Brother A. R. Loftin, who gave us seven classes of givers, and made a special request that we write them down as he called them and then requested that we classify ourselves. The classes were as follows: The Non-Giver, The Small Giver, The Spasmodic Giver, The Material Giver, The Systematic Giver, The Proportionate Giver, and The Sacrificial Giver. After singing a song we were dismissed.

LUTHER K. TURNER.

Here is a singular incident showing how easy it is to mistranslate an overheard remark:

Said Mrs. A., one of the over hearers: "They must have been to the zoo, because I heard her mention 'a trained deer'."

Said Mrs. B.: "No, no. They were talking about going away and she said to him, 'Find out about the train, dear'."

Said Mrs. C.: "I think you are both wrong. It seemed to me they were discussing music, for she said 'a trained ear' very distinctly."

A few minutes later the lady herself appeared and they told her of their disagreement.

"Well," she laughed, "that's certainly funny. You are poor guessers, all of you. The fact is, I'd been out to the country overnight and I was asking my husband if it rained here last evening."—Boston Transcript.

## "THE BEST EVER"

A correspondent and short-story writer was crossing City Hall Park when he was approached by a torn and tattered derelict, who prefaced a story of hard luck with the touching announcement that he had eaten nothing in three days.

"Well, if that's so," said the author, "come with me. I'm just going to luncheon, and we might as well eat together."

In company with his new-found companion, Barnes made his way to a Chambers Street restaurant, where he ordered a substantial and satisfying meal. Then the waiter brought a check for \$1.50, and Barnes thrust his hand into his trousers, only to dig up seven cents. He had never been in that particular restaurant before, and memory of the old adage

that a "man is judged by the company he keeps" was not assuring. So the author turned to his grimy companion. "See here," he said, "I find that I've come away from home without any money. Now, if you happen to have a dollar and a half in your pockets, just pay the bill. Then we'll ride up to my room, and I'll pay you back."

The tramp cast one slow, lingering, admiring glance at Barnes. "Say," he said, "you're the best ever. You're the slickest I ever met." Saying which, he dug a grimy hand into his pocket, pulled out several dollars in small change, and paid the check. "It's worth the money," was his parting comment.—New York Times.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Communion Ware of Quality  
Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES

INDIVIDUAL COMMUNION SERVICE CO.

Room 323, 1701-1703 Chestnut Street, Philadelphia, Pa.

## Influenza

Physicians advise keeping the bowels open as a safe-guard against Grippe or Influenza.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

**Nujol**

A LUBRICANT—NOT A LAXATIVE

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Give More than Many  
Cost Less Than Any

## PROPHECY VERSUS PRIVATE INTERPRETATION

By Rev. Charles L. Brooks

Present-day opinion is in a perfect ferment over the interpretation of scripture. The two leading schools have been styled "the traditionalists" and "the intellectuals." A better characterization would be "the conservatives" and "the radicals." The conservatives have in large measure assumed that they have all the religion, the radicals that they have all the brains. The tragedy of it all is that the multitude is utterly confused and knows not which voice to follow.

No detailed study of the writings of the radicals, or modern critics, can fail to convince one that the views of the radicals and of the New Testament writers with reference to the person and nature of Jesus are irreconcilable. One simply cannot believe the critics and at the same time the New Testament writers. Their views are mutually exclusive. To argue anything else is to fly in the face of the facts. Since Christ alone is responsible for the views of the New Testament writers, particularly those of the evangelists, the issue becomes a direct one between Christ and the critics, and the sole demand upon the individual is to decide between the two.

Now, does the view of Christ as presented to us in the Gospels make a greater demand on human credulity than the view of him as presented by the modern critics?

In the Gospels and creeds he is represented as a person with two separate and distinct natures, human and divine, which can neither be divided nor confused. Under the guise of the human we see him as "the Son of Man," of lowly parentage, poor and despised, rejected of men, forsaken by his disciples, and crucified on a Roman cross. Under the guise of the divine we can see him as "the Son of God," "consubstantial with the Father," "begotten, not made," and "very God of very God." These two natures are united in one person, so that he was "God manifest in the flesh." This involves the supernatural, and to attempt to account for Jesus on any other ground is neither historical nor scientific. The real Christian can accept and defend no other view.

But the radicals Jesus is presented to us as a visionary, no different in his generation from ordinary human beings. His remarkable consciousness is psychologically explained as absolutely and exclusively human. His supernatural power is denied. His miracles of healing are accounted for by moral therapeutics. He knew about him a band of followers who were more interested in the perpetuation of a doctrine than in telling the truth. Indeed, wholesale indictment of ancient writers is made in order to find ground for discrediting the evangelists. John is depicted as a vehement partisan who subordinated facts to doctrine with the "one instinct of the literary artist." Luke is charged with deliberate idealization of the characters of Jesus and the apostles. According to the critics, Mark's Gospel is

a sort of "crazy quilt," composed of any kind of convenient pieces that would enable the author to work out his design. Matthew was not the author of the Gospel accredited to him, the real author being some Palestine Jew who probably used a collection of proof texts of which Matthew was the redactor or editor.

One is impressed with the great number of "suppositions" and "assumptions" employed by the critics. They "assume" that "peddlers of tradition" or "catechizers" furnished the oral accounts of the life and ministry of Jesus, from which written accounts of the evangelists were made up. They are as full of "documents" as an egg is of meat. The frequent use they make of "legends," "oral traditions," "logia," "Petrine Memoirs," "Journal of Travel," all purely imaginary, reminds one of the "J," "E," "D" explanations of the Pentateuch or the "document theory" of Astruc, the "fragment theory" of Geddes, the "supplement theory" of De Wette, or the "crystallization theory" of Ewald.

These speculative, conjectural unproved assumptions, inimical to supernatural religion and subordinated to the end of neutralizing it, are professedly based on purely literary grounds, on diction, style, and correspondence with historical surroundings. The long succession of scholars in this school, beginning with Spinoza, a Dutch Jew and rationalist, have been notorious in their opposition to the miraculous and the supernatural.

No normal mind can come from a close study of their speculations without at least the three following distinct impressions:

1. The critics are hostile in their attitude toward the evangelists and irreverent toward Jesus. To this I have not found one single exception.

2. The critics have a preconceived theory which they will maintain at any cost. This theory they translate into an *ipse dixit*, which is not historical science at all but infidelity naked and unashamed. Their attacks upon the integrity of the evangelists are but the tactics of the cuttlefish who inks the waters to hide himself.

3. The views of the critics make a greater demand on human credulity than the most marvelous miracles of Jesus.

No reconciliation between the teachings of these two schools is possible. The battle must be waged to the bitter end.

The value of prophecy over private interpretation of scripture is set forth by Peter in his Second Epistle, first chapter and nineteenth verse. That statement follows immediately upon his relation of his personal connection with the events of the transfiguration. The effect of that event had been to confirm to him and his fellow disciples the truth of prophecy; that prophecy, unlike the heathen myths of the appearances of the gods among men or the gnostic figments of emanations from deity, was no system of "cunningly devised fables." To this fact two of his senses had given witness. They were "eye-witnesses of his majesty" and heard the "voice which came from heaven" saying: "This is my beloved Son."

The word used for "eyewitness" is not the ordinary word, but *eπόπτης*, "a spectator," employed by the Greeks to designate one who had attained to the third degree of the Eleusinian mysteries and means here that Peter and his companions had been admitted by initiation at the transfiguration into the highest mysteries of our holy religion. And as if to give additional force to the weight of testimony, he emphatically asserts "we heard" this voice from heaven, using the personal pronoun, a thing that is never done in Greek except for emphasis.

Of the value of this testimony to Peter and his companions, there can be no doubt. It was to them a confirmation of all they had ever read or been taught in the prophecies concerning the Messiah. But in value beyond this personal experience and private interpretation is the "word of prophecy" itself. To this fact Peter himself gives utterance, "We have the word of prophecy yet more sure"—that is to say, the word of prophecy is a surer foundation for faith than any narrative of what we have seen and heard.

The testimony of all the astronomers to the existence of the pole star is a surer basis of faith than my personal observation of the star itself. By the sense of sight I may be convinced of the existence of that star. But my sight may be defective and my conclusions erroneous. But the sight of all eyes is not defective; and when I read the testimony of my fathers, that they back as far as human history gives any trace bear witness to the presence of that star there in the north where I seem to have seen it, that the ancient Egyptians built the tunnels of their pyramids to face exactly to the north for the purpose of observing the transits of this star, my faith is settled and my conclusions sure.

So men may say to me. "Lo, here is Christ and, lo, there." The voices of Madam Eddy and Pastor Russell may call to me. Science may say: "I have found him." The people who sit in "the region and shadow of death" may testify that among them a "light is sprung up." I may hear Nathaniel say: "Rabbi, thou are the Son of God; thou are the King of Israel." may even behold his words and conclude with Nicodemus: "No man can do these works that thou doest, except God be with him." But never until the finger of "Moses in the law" points unerringly to him and the voice of all the prophets proclaim him as the person of whom they "did write" can I be sure that he is the Christ.

To this value of prophecy Christ himself bore witness in his parable of the rich man and Lazarus. There he repeats the conversation between the rich man and Abraham. In response to the rich man's prayer that Lazarus be sent to his father's house to warn his five brothers Abraham significantly replies: "They have Moses and the prophets. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 14, 29-21.)

To this "word of prophecy" Peter  
(Continued on page 15)

## IN MEMORIAM

## Loving Tribute

We bow in humble submission to our Heavenly Father's will, as our dearly beloved friend and former pastor, Dr. J. A. Hackett, went March 5th, 1923, at 10:30 P. M., to receive his reward of "Well Done" for his faithful service.

He labored four-score and ten years for his Master and was an active, patient and faithful servant to the last days of his earthly ministry.

First, Be it resolved, That, as a friend the Enterprise Baptist Church has lost the best, most trustworthy and most helpful, we have ever known. He was always so patient, gentle and sympathetic.

Second, Be it resolved, That, as a pastor he was an untiring instructor and as a Biblical Scholar was unsurpassed. He was our pastor for twenty-eight years and never failed to manifest the shepherd's care over our flock. And Oh! How we bow with reverence in memory of his pastorate of loving spiritual guidance.

Third, We wish to extend to his bereaved family our sincere sympathy. That a copy of these resolutions be sent to his family. That they be printed in the Baptist Record, and copied in the Church Record.

Respectfully submitted,  
M. W. BUCKLEY,  
W. H. MOORE,  
MRS. HARDY DEAR,  
MRS. S. H. ANDREWS,  
Committee.

F. N. P. Hatten

On Feb. 11th, 1923, God called to himself our beloved Brother F. N. P. Hatten. He was 68 years old, made a confession of Christ at an early age in life, was faithful to the end, and was a charter member of Richburg Baptist Church of Richburg, Miss.

Brother Hatten was born in August, 1855; married to Margaret Sumrall in January, 1877. To this union were born fourteen children, four of whom had preceded him to that better land.

Therefore be it resolved:

First, That, though our hearts are sad over our loss, we know that all things work together for good to them who love the Lord, and to them who are called according to his purpose. And we bow to the will of God who doeth all things well.

Second, Our church has suffered an irreparable loss. His pastor, his neighbors, and his many friends will miss him in his church as well as his love and kindness to every one.

Third, That we extend our heartfelt sympathy to each member of the family, and urge them to look in this hour to God, who is our refuge and strength, a very present help in time of need.

Fourth, That we, the members of this church, reconsecrate our lives to our Master for more faithful service.

Fifth, That a copy of these resolutions be spread on the minutes, one copy be sent to the Baptist Record,

Thursday, April 12, 1923

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Done by order of the church.

W. WELLS,  
MRS. G. T. ETHRIDGE,  
MRS. J. T. CLEARMAN,  
MRS. M. E. THROWER,  
Committee.

### "Daddy"

Daddy, dear, you slipped away  
At early morn, at break of day,  
While purest snow was over all  
You answered the Father's call.

We had watched you thru' the pass-  
ing years  
With many tremblings and secret  
fears  
As we saw your form more bent  
As to and fro, wher'er you went.

Always thoughts of you were sweet,  
You were a Daddy, just complete;  
We told you this, before you died,  
And you, to us, were our pride.

And O, how you loved your own  
From little toddlers, then when  
grown;  
No one knew whom you loved best,  
To tell would have been too great a  
test.

O, Daddy, dear, we cherish still  
No one can fill the vacant place,  
Mem'ries sweet, and always will;  
Nothing can comfort but God's  
grace.

But may your children ever see  
Your greatness, and try to be  
All that God bids us do—  
By-and-by, we'll all meet you.

MRS. H. C. CLARK,  
Inverness, Miss.

### Seaborn C. Buckley

On March 10th, the spirit of Dea-  
con Seaborn C. Buckley was winged  
to its heavenly abode. His body was  
laid away in the Arm cemetery after  
services at the Baptist Church, where a large congregation gathered  
to testify by word or presence to  
the merits of this eventful life. Born  
in 1845; baptized into old Fork  
Church, Simpson county, in early  
life; spent four years in the Civil  
War; married Miss Lonie Culpepper,  
who died six years ago; held mem-  
bership many years at Pleasant Hill,  
Crooked Creek, and Arm; father of  
six children, of whom three daugh-  
ters and one son (Rev. J. O. Buck-  
ley) remain. God bless them.

C. E. BASS.

(Continued from page 14)  
exhorts the Christian world to take  
head, as unto a lamp, not merely a  
fitful beam of light that "shines in  
where all else is gloomy," but a  
steady stream of light that can be  
made to shine upon first one place  
and then another, places squalid and  
dirty and hence dark, until a right  
faith in Jesus brings complete illumina-  
tion to every heart.

This process of illumination is  
gradual. It begins as the day dawns  
first heralded by the day star Phos-  
phorus, "the light bringer," the light  
more and more gaining ascendancy  
over the darkness as a reward of  
constant faith and study of God's  
revelation until the brightness of en-  
tire daylight at last is come. The

perfect day will not come until life's  
fitful dream has ended and we awake  
in his likeness in the land of light  
and love.

This process of illumination, he  
gives us to understand, does not  
"arise" from our "own" unaided ex-  
position of the Scriptures. Scripture  
is not even its own interpreter. God  
is his own interpreter, and he makes  
the Scriptures plain. "Prophecy  
from God, being moved by the Holy  
Ghost." The utterances of those  
men were no mere personal exposi-  
tions of the Scripture. They made  
no personal effort in those utterances  
to solve the difficulties which beset  
the human race. They simply and  
only uttered the things they were  
inspired to tell, things beyond and  
deeper than themselves. This is the  
"first" thing Peter says we must  
understand. And the same Spirit  
which inspired these "men of old"  
will for us continue to illumine words  
which aforetime seemed dark if we  
learn to depend upon Him who was  
the source and commencement of all  
their utterances. This alone can give  
permanence to prophecy and stead-  
fastness to faith.

Sapulpa, Okla.

### Tallahatchie County Rally

A very successful county rally was  
held with the Corinth Baptist Church  
on March 18th under the guidance of  
Brother J. R. G. Hewlett our en-  
listment man. Out of the twelve  
churches, eight were represented.  
We had a great treat from Brother  
Hewlett from the subject, "Our Pro-  
gram", which he did justice to. Next  
was "The Pastor's Part in Our Pro-  
gram", by Hon. Greek L. Rice. This  
was about the best talk made by a  
layman that any one could wish for.  
At the noon hour the ladies spread  
a sumptuous dinner on the ground  
that was enjoyed by every one pres-  
ent. The next on the program was  
"The Layman's Part in Our Pro-  
gram". As the speaker assigned to  
this was not present, Brother Hew-  
lett was asked to speak on this sub-  
ject, which he did, and he gave us a  
soul stirring talk. The next subject  
was "The Woman's Part in Our Pro-  
gram". Mrs. Ned Rice spoke to this  
report. All who heard Mrs. Rice  
enjoyed her talk, which was most in-  
spiring. The last speaker on the  
program was Brother Frank L.  
Litchfield, the pastor of Corinth  
Church. His subject was "The April  
Cash Campaign in Every Church".  
Brother Litchfield is a most eloquent  
speaker, and handled this subject  
well. As I see it, this was a great  
day for Tallahatchie County Associa-  
tion. It will count for good in this  
great cause.

W. H. HUDSON.

### Newspaper Health Item from Mis- sissippi State Board of Health

The typhoid season is approaching  
and all health officers should be on  
the alert in the prevention of this  
disease. Of course, no citizen wants  
to have typhoid fever and therefore  
he should be interested in its con-  
trol. The prevention of typhoid fe-  
ver depends upon knowing something  
about it and then following the in-  
formation which is necessary in or-

der to avoid contracting the disease.  
There are four things especially that  
everyone should know in the preven-  
tion of typhoid.

(1) When a member of the fam-  
ily has typhoid the utmost care  
should be taken to prevent other  
members of the family and also  
other people from catching it. This  
means that the strictest cleanliness  
should be observed. The important  
thing is to see that the body wastes  
are properly disinfected and disposed  
of in such way as not to pollute  
the soil, food, or contaminate the  
bodies of other people. The thing to  
do is to be careful about the body  
wastes.

(2) Every member of the family  
should take anti-typhoid vaccine  
promptly if they have not already  
done so. It is also well for people  
in the community who may become  
exposed to the case that occurs to  
take typhoid vaccine.

(3) The house fly is a menace to  
the health and every precaution  
should be taken to keep it out of the  
house and from coming in contact  
with food.

(4) People should take anti-ty-  
phoid vaccine to prevent the dis-  
ease as a uniform measure and every  
home in Mississippi should have a  
sanitary privy of some kind.

### FAITH VERSUS REASON

Why is the doctrine of "Election",  
and the doctrine of "Salvation wholly  
of grace", apart from any human  
merit, through faith and faith alone  
in Christ, so unpopular? It is sim-  
ply because it is unreasonable and  
unnatural.

The very idea that God loved hu-  
man beings so intensely that He  
gave His only Son, to suffer and to  
die for them, and save them wholly  
by grace, through faith in Him, ab-  
solutely without works, or obedience  
of any kind; and not only save them  
while they are sinners, but keep  
them saved eternally, without any  
works or obedience of any kind (ex-  
cept the obedience of one, Christ.  
Rom. 5:19). Surely it is unreason-  
able and unnatural. Yet it is just  
as surely the truth as God is truth.

Then, on the other hand, why is it  
that the doctrine of "free moral  
agency" and obedience and good  
works, meritoriously performed by  
human beings, in some form (being  
partly essential to the salvation of  
the lost) so popular? Simply be-  
cause it sounds reasonable and nat-  
ural.

To think that God loved men and  
sent His Son into the world to live  
and die to give them a chance to  
be saved; and that God will do (or  
has done) His part, if men will do  
their part, is the most reasonable,  
and the most natural way of think-  
ing, that a human being can possibly  
think. Yet it is a lie out of the  
whole cloth, and is the scheme and  
doctrine of the devil.

God told Abraham when he was  
a hundred, and his wife, Sarah, ninety  
years old, that He would bless  
Sarah, and give him a son also of  
her. (Gen. 17:16). That was un-  
reasonable and unnatural, yet it was  
the truth. God also told Abraham  
that He would establish His covenant  
with Isaac and with his seed after  
him. (Gen. 17:19). And after Isaac  
was weaned God told Abraham  
(tempting him) to take his son  
Isaac and offer him for a burnt sac-  
rifice (Gen. 22:1-2). That was un-  
reasonable, and unnatural, yet Abraham  
accounted that God was able to  
raise him up, even from the dead.  
(Heb. 11:19).

Abraham believed the unreason-  
able and unnatural statements of  
God, and God accounted him right-  
eous. Abraham was not sinless, but  
righteous. His righteousness was  
not acquired, but was imputed unto  
him. (Rom. 4:22). So it was the  
righteousness of faith. (Rom. 4:11).  
And no man ever has this imputed  
righteousness unless he believes the  
unreasonable and unnatural state-  
ments of God's truth, which are couched  
in the doctrines of election, sal-  
vation wholly by grace, salvation  
through faith, and faith only in the  
merit, sacrifice, blood and resurrec-  
tion of Jesus Christ our Lord.

Those who believe such unreason-  
able and unnatural truths as above  
stated, and trust their eternal sal-  
vation wholly and completely in  
Christ, are clothed with the imputed  
righteousness of Jesus Christ and  
are saved today, saved tomorrow,  
and saved eternally and uncondi-  
tionally. But those who believe the rea-  
sonable and natural doctrines of  
"free moral agency" and the neces-  
sity of human merit (in part) as es-  
sential to eternal salvation, and the  
possibility of the apostasy of a child  
of God, are clothed with the polluted  
garments of their own righteousness,  
and are lost today, and will remain  
under the curse of the law tomor-  
row, and forever, unless they see  
their own just condemnation under  
God's righteous law, and lay aside  
all human effort, and all human merit,  
and accept God's unreasonable and  
unnatural truth, which is stated in  
the following words: "For God so  
loved the world that He gave His  
only begotten Son, that whosoever  
believeth in Him should not perish,  
but have everlasting life."

J. E. HEATH.

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## SOME SUNDAY SCHOOL INFORMATION

We have been able to get statistics from 59 counties which ought to cause us to think and then get busy. This list below shows that only about half of our church members are going to Sunday School and doubtless a great number of them do not study the Bible at home. Let's make May the month to see all of these unenlisted church members and get them to be a part of the teaching service of our churches. Begin now to make your plans to go after them.

| County       | Churches | M'ship  | S.S. | M'ship |
|--------------|----------|---------|------|--------|
| Amite        | 21       | 3,696   | 20   | 1,600  |
| Attala       | 34       | 3,608   | 15   | 1,340  |
| Bolivar      | 11       | 1,133   | 10   | 957    |
| Calhoun      | 37       | 3,831   | 15   | 1,203  |
| Choctaw      | 23       | 2,516   | 16   | 994    |
| Clarke       | 20       | 2,111   | 13   | 1,230  |
| Clay         | 6        | 848     | 3    | 630    |
| Coahoma      | 8        | 628     | 7    | 606    |
| Copiah       | 28       | 5,322   | 27   | 2,250  |
| Covington    | 22       | 2,685   | 14   | 1,320  |
| DeSoto       | 11       | 865     | 11   | 585    |
| Forrest      | 17       | 4,060   | 17   | 3,199  |
| George       | 7        | 1,031   | 7    | 666    |
| Greene       | 18       |         | 13   | 775    |
| Grenada      | 12       | 2,200   | 10   | 2,400  |
| Hancock      | 10       |         | 8    |        |
| Harrison     | 10       | 1,618   | 9    | 1,318  |
| Hinds        | 20       | 5,501   | 18   | 3,346  |
| Holmes       | 21       | 1,650   | 13   | 980    |
| Humphreys    | 6        | 451     | 4    | 365    |
| Jasper       | 16       | 1,297   | 9    | 614    |
| Jeff Davis   | 16       | 2,612   | 16   | 1,033  |
| Jones        | 30       | 4,884   | 19   | 2,614  |
| Kemper       | 18       | 1,249   | 9    | 217    |
| Lafayette    | 24       | 2,297   | 14   | 1,165  |
| Lauderdale   | 35       | 6,025   | 28   | 3,750  |
| Lawrence     | 24       | 3,253   | 15   | 1,270  |
| Leake        | 25       | 1,606   | 15   | 450    |
| Lee          | 24       | 3,098   | 16   | 1,650  |
| LeFlore      | 8        | 979     | 9    | 912    |
| Lincoln      | 32       | 7,770   | 30   | 2,617  |
| Lowndes      | 8        | 1,450   | 9    | 1,500  |
| Marion       | 18       | 3,182   | 17   | 1,736  |
| Marshall     | 12       | 1,264   | 8    | 696    |
| Monroe       | 21       | 1,681   | 9    | 1,014  |
| Montgomery   | 18       | 1,765   | 10   | 629    |
| Neshoba      | 21       | 1,769   |      |        |
| Newton       | 37       | 3,362   | 22   | 1,955  |
| Panola       | 18       | 1,800   | 17   | 918    |
| Pearl River  | 35       | 9,500   | 30   | 1,995  |
| Pike         | 20       | 5,412   | 20   | 3,100  |
| Pontotoc     | 32       | 2,781   | 19   | 1,761  |
| Quitman      | 9        | 671     | 10   | 650    |
| Rankin       | 27       | 3,370   | 23   | 1,717  |
| Scott        | 27       | 2,547   | 15   | 1,103  |
| Sharkey      | 6        | 276     | 4    | 257    |
| Simpson      | 35       | 5,019   | 26   | 2,355  |
| Smith        | 48       | 6,289   | 30   | 2,032  |
| Stone        | 12       | 1,346   | 9    | 760    |
| Sunflower    | 20       |         | 15   | 1,680  |
| Tallahatchie | 12       | 1,480   | 10   | 744    |
| Tate         | 14       | 1,856   | 10   | 805    |
| Tippah       | 22       | 3,090   | 14   | 1,524  |
| Washomingo   | 19       | 1,410   | 10   | 925    |
| Warren       | 5        | 999     | 3    | 570    |
| Washington   | 7        | 1,020   | 5    | 779    |
| Webster      | 26       | 3,180   | 18   | 1,000  |
| Alabusha     | 20       | 2,103   | 12   | 1,148  |
| Zazoo        | 16       |         | 10   | 628    |
|              | 1,159    | 147,445 | 813  | 76,138 |

## FIND IN MESOPOTAMIA

Ur, the birthplace of Abraham, Ur of the Chaldees, was the home of a civilization that was old when Egypt was young. The announcement of the finding of a temple in Ur of Mesopotamia is of special interest. Representatives of the University of Pennsylvania and of the British Museum made the discovery. It is reported that the temple just found by the archaeologists is thought to be 6,000 or 7,000 years old, dating back

twice as far as King Tut-Ankh-Amen, the finding of whose tomb has created such world-wide interest. Ur was the birthplace of Abraham, whence he moved to Haran, in the northern part of Mesopotamia, and thence to Canaan. At one time it was an important commercial and political center. The temple just discovered was dedicated to the moon. Says an exchange: "Excavations in Mesopotamia have been more fruitful in revealing the customs and habits of the common people than have

the discoveries in Egypt, where the records of the rulers and religious rites principally have been preserved in hieroglyphics, tomb paintings, and bits of papyrus. Records of sale of land, marriage contracts, leases, tax records, etc., have been found in other Babylonian excavations, and it is hoped that the ruins of this temple will reveal material antedating anything hitherto discovered."—Ex.

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